

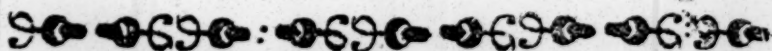
1. Catonis disticha de Moribus;
2. Dicta insignia septem Sapientum
Græciæ.

3. Mimi Publiani, sive, Senecæ Proverbia,
Anglo-Latina.

Cato item Grammaticè interpretatus, Latinis & vernaculis vocibus, pari ordine, sed diversis lineis alternatis.

Quò sc. ætatula Puerilis Præcepta vitæ communis ita legant ut intelligant.

*A Carolo Hoolo, A. M. Privata Scholæ
Grammaticæ Institute in Aurissæm viculo apud
Londinates.*



1. *Cato's Distichs concerning Manners;*
2. *Excellent Sayings of the seven Wise men
of Greece.*

3. *Publius's Stage-Verjes, or Seneca's Proverbs in
Latine and English.*

*Likewise Cato Construed Grammatically,
with one row Latine and another English.*

*Whereby little Children may understandingly
learn the Rules of Common Behaviour.*

*By Charles Hoole, Mr. of Arts, and teacher
of a private Grammar School in Goldsmiths Alley,
London.*

*London, Printed by R. W. for the Company of
Stationer. 1675.*

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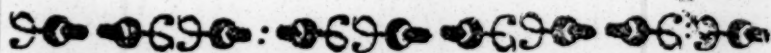
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An Advertisement touching *Cato*, and some other
School-books, translated by
Charles Hool.

BEing abundantly perswaded that the Latine
tongue may as readily be attained, as the French
and other languages are with us, or, at least to a great
deal more perfection, both for speaking and writing,
than commonly it is, and that also, according to our
old way of Teaching, did we use such means to faci-
litate it as they do in other Countries; I have seri-
ously attended that Method, and (as God hath given
opportunity) contrived sundry helps, whereby I
thought I might (probably) ease my own pains, and
ready my Scholars at their Books.

And whereas I have hitherto forbore to mention
the particular use of those already published, (because
I have still in mind, after some other requisites pro-
vided, to make a full Discovery of the Art of Tea-
ching (proceeding orderly from the very A B C to the
height of what is attainable at a Grammar School :)
to satisfy their desires, who continually importune me
to say something (here by way of Preface) touching the
course I take, and the benefit I find in teaching this
and other School-books thus translated by me, I shall
now freely impart my School-Method, so far as con-
cerneth those Books, and so fully as is requisite by writ-
ing. And hereby, I presume, I shall neither exas-
perate others, nor do prejudice to myself.

For I know very well, that the Proportionating

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of things taught to the learners just capacity, and the ordering of present documents, in relation to the past and future, so as to help the memory to retain the one, and prepare the understanding for receiving the other; still carrying on his affections to covet more, is a meer flight, and yet a Master-piece in our Profession: *which indeed it is very difficult to discourse on, if not impossible to discover.* Because (as I conceive) this *Ars infundendi* is continually attended with so many Circumstances, and requires such prudential considerations as none can possibly observe or think on, but those that are very circumspect and assiduous in a long continued Practice. *Scire quid deceat, est caput artis, quod nullâ arte docetur,* is very true in School-teaching.

When a child therefore is 1. So well acquainted with his entrance to the Latine Tongue, as that he can tell you (according to his Rudiments or Grounds of Grammar) what part of Speech any word is, what are its accents, and with what it agrees, or on what it is governed according to Rule; 2. When he can decline any Noun, and form any Verb, and render the rule of the Genders of the one, & of the Præteritense and Supines of the other, out of *Propria quæ maribus, quæ Genus*, and As in *Præfenti*. 3. When by the daily use of his Vocabulary, & Phrases, he hath got a good stock of proper words, and neat expressions, so as plausibly to deliver himself upon any familiar occasion. 4. When he hath been exercised a while in construing, parsing, altering, & imitating the Collections out of the lowest School-Authors,

touching Cato, &c.

Authors, and can do it Grammatically, though not altogether so exquisitely, as may be expected and attained to by after-practice. 5. When he can read either English or Latine pretty distinctly, and can frame to write truly and legibly, and to keep his books fair : Then let him make an easie progress in the same language by the help of his Latine Grammar, and the Authors already provided him ; after this Method.

1. Let him, together with his *Sententiæ Pueriles*, procure himself a little paper book of the same bigness, and handsomly ruled, in which let him every Monday, Tuesday, and Wednesday in the forenoon (after he hath read two or three verses in the Latine Testament, and repeated his Grammar-Part) 1. Write down half a page of the Sentences both English and Latine according to the Printed Copy, and get them by heart, as he writeth them, which will cause him to be more intent upon the matter, & to write more truly and leisurely. 2. Let him repeat so many of them as he is well able (without tiring his memory) by heart, out of his own written Copy, and construe them likewise memoriter, sometimes out of English into Latin & sometimes out of Latine into English. 3. Let him parse as many Sentences as the time & your leisure will permit you to bear ; and be sure he decline those Nouns, and form those Verbs through, which seem more difficult ; and inform him touching what Rule you know he is not so well acquainted withall in his Grammar, or which he doth not so well understand, and let him turn to it. For this purpose he should alwaies bring his Grammar with him, when he
cometh

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cometh to say his Lesson. 4. Shew him how to imitate or vary one of those Sentences, & then cause him to write it down, taking special heed to the placing of his Latine words in the Latin order. Ex. gr. When he hath said Grammatically, i. e. as our words stand in English ;

Opitulare Amicis. Be helpful to thy friends.

Let him change some Accidents of the words thus,

Opitulabor Amico. I will help my friend.

Afterwards let him imitate it, by altering some of the words, and keeping the construction in the Latin order, thus ;

Amicis opitulare. Help thy friends.

Miseris opituletur Deus. God help poor folks.

Sociis nostris opitulabimur.

We will help our fellows.

Then help them to understand and remember it, by shewing them, how to return an Answer in the same case that the Question is made in, as

Q. Quibus opitulaberis ? R. Amicis.

Q. Whom will you help ? A. My friends.

And in the same Mood and Tense ; as

Q. Amicis tuis quid debes facere ? R. Opitulari.

Q. What oughtest thou to do to thy friends ? A. To help them.

On Mondays and Wednesdays in the afternoons (after the Vocabula's repeated) Let a Boy 1. Transcribe out of Cato into a paper book provided for that purpose, two or three Distichs Latin and English ; and as he writes them, let him get them by heart and afterwards rehearse them so, according to his written copy.

2. Let

2. Let him construe them word by word memoriter (and to help him in so doing, let him make use of Cato Grammatically construed) and parse them according to the Grammatical order. 3. Let him oppose every lesson by way of Question and Answer both English and Latine, which he should thus write down in two columns in a little book, ex. gr. Out of the first Distich :

Q. What is God ?

A. A Spirit.

Q. How know you that ?

A. Verses tell me so.

Q. How is God then to be worshipped ?

A. With a pure mind.

Quid est Deus ?

Spiritus.

Unde id scis ?

Sic dicunt carmina.

Quomodo ergo colendus est Deus ?

Purâ mente.

And then 4. Let him give you the sense of the Distich thus ;

God, who is a Spirit, is chiefly to be worshipped of us, and that with a pure mind.

Deus, qui est Spiritus, à nobis præcipuè & purâ mente colendus est.

On Tuesdays and Thursdays in the after-noons let children learn to talk with one another according to the expressions they meet with in Pueriles Confabulationculæ, and Corderius's School-Colloquies thus : 1. Let them construe a Colloquie, or more, verbatim. 2. Cause them to analyse exactly (at the least) one, of every part of Speech in it, and to decline a Noun and Conjugate or form a Verb thorow-out. 3. Let them take a clause, or a whole sentence, and alter it quite to another meaning by other words

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placed in the same order that those are in the book:
4. Let them try who can say the most part of a Colloquy by heart, and see how well they can imitate it.
5. Let them frame a Colloquy of their own in English, and turn it into Latine, marking, according to the figures of their books, the page or Colloquy and line, where the words and Phrases or Sentences they make use on, are to be found, especially if they be such as they seldom meet withall.

But however, Let them have a paper-book, wherein the Grammar Rules are written, after the manner of common-place heads, and ever as they find examples in these Authors answering their Rules, let them write them down under them. Let them likewise have a book for Phrases, Alphabetically contrived, wherein they may write down such elegancies as are worthy the present noting, and of which they may come to make use at another time. The benefits that accrew to Children by thus canvassing these lesser Authors, are extraordinary; For, 1. It bettereth them in reading either English or Latine. 2. It teacheth them Orthography, and fair writing. 3. It makes them rightly to understand what they learn, and easily to remember it, by presenting every thing to the Phantasie as well by the eye as by the ear, & imprinting them fast, upon the memory by an earnest intencion & reiteration. 4. It not only helps them to construe surely, and with confidence, and 5. To parse readily any word in their lesson (which are things meerly Grammatical;) but also 6. it rusteth them in the moral part of Learning, both how to behave themselves, and to speak as those
of

of better breeding. For it maketh the matter, words and Phrases in every lesson their own, and stores them with Copy and Variety of both, to use upon any occasion. And this is it which Mr. Brinsley truly calls the very picking out of the kernel, and the life of every lecture.

Now for the Translating of these books, to the end they might be thus improved to the Childrens greater advantage, I conceived there was to me a necessity so to do, if I meant at all to use them, as (I observe) the generality of School-masters have done both here and beyond the Seas for many years, and some ages together.

1. In regard the parties to whom they are commonly taught are but little ones, of about seven or eight years old, who are not so well able to apprehend terms of Art, and digest Rules, as to imitate, remember, and repeat the Forms of Speech in any Language; whereof, when they have gained some knowledge, the Rules may be better instilled into them by informing them in a Practical way, why they said thus and thus, and directing them withall, how to say the like, when they are put to it.

2. A Book altogether Latine is (as I may terme it) a meer Barbarian to our Children, that are ignorant in the tongue, and therefore know not one word in the Book what it meaneth, further than it is told them. Hence cometh it to pass, that when the master, or (as in many Schools) a boy takes upon him to interpret a place in an Author, and to tell Children verbatim what it meaneth (though never so distinctly

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ly and twice or thrice over) the work of Construing proves so elaborate, that they can receive but a very little at one lesson: whereas the more one hears or reads of any language, and the oft'ner he meets with the words and phrases in it (so he do but well understand what they mean) the more apt he is to remember them, and the sooner and the surer to attain the Tongue. Moreover, a book only Latine, presents in it many things to be considered at once (and the most of them beyond a boy's apprehension) before one can understand it; viz. the proper and then the tropical signification of the words, and which of many is to be used in each particular place. 2. How the words are to be transposed from the Rhetorical to a Grammatical order. 3. How every Elegancy and Phrase is to be rendred according to the natural Idiom. 4. How the sentence or speech doth hang together in our language, so as to express the same sense that it bare in Latine: For the pandring all which, a young learner had need to be helped by having the languages set down as they answer one another, that thereby he may be able to compare them both together, and express the one by the other, giving to each its due propriety.

3. Because the profession of a Latine Schoolmaster is to teach the Latine tongue, and not the Grammar only (which is but an Introduction to it) and experience tells us, that no language is more readily got than by familiar discourse in it, & ability therein is no way sooner gained, than by comparing the tongue we learn with that we know, & asking how they call this, or how they say that in another lan-

language, which we are able to express in our own.

4. The having of these first books meerly Latine, seemed a main cause why children made so little progress in them, and with so little benefit or pleasure. For commonly they peruse not above six or seven leaves in some one of those Authors, not regarding them further, than to construe or parse their present Lesson, which they seldom do as they ought, because they do not well understand them; whereas by having them in English and Latine together, they will run their books two or three times through, and readily perform any task their Master shall impose upon them.

5. Whereas many that had tasted the sweet of their own labours, and were free in imparting it to others, had formerly translated certain School-books (by which, many hundreds that have industriously used them to help themselves and others in the Latin, have received much benefit) I observed the present rarity of such Books had made them excessive dear, and therefore conceived it requisite to make them more common; and that both the English and Latine might be had under one, I have set them down constantly together.

6. This (I conceive) is the surest (if not the only) way to avoid Anglicisms, and other Barbarisms, which are incident to Children in making Latine; For where a Rule many times cannot be had to direct them, nor their Dictionaries be able to supply them with words and phrases, their Authors may. And it is undoubtedly better for a child to learn to speak well at the first, than after he hath got an habit of bad
Duc-

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dunfical Latine (as they call it) by attending only the Rules, to be first made to unsay it, and then to express it better, as his Author hath done.

7. I might alledge further, that these manner of Translations may prove beneficial (though not so necessary altogether) to many at riper years, as well as to little boys, viz. 1. To the weaker sort of Country School-masters, that have no supply of Books, who may hence gain the true Construction of a place which seems doubtful, obscure or erroneous. 2. To young Students, who come not perfectly grounded to the Universities, as it is meet, who by using books translated may attain a copy of proper Language, without trusting too much to Dictionaries, which do oft-times fail, if not deceive them. 3. To those that have lost their Latine Tongue, and would recover it by their own industry. 4. And lastly, to them that after a little in-sight into it, having no other means to increase it but by these books, which do serve, upon my knowledge, to many instead of private Teachers, and are effectual, with a little direction now and then, when the learner finds himself at a loss.

Touching the manner of Translating, I observe Many men, many Minds, and therefore there are many Methods or waies taken by many. Some set down the English only, as Mr. Brinsley; some the English and Latine together, and that word by word, as Mr. Hain, or clause by clause, as Dr. Web, or speech after speech, as Mr. Bernard. For my part, I have observed that course which I found most agreeable to my Scholars apprehensions, which I see also taken by the French, Dutch,

Dutch, and other School-masters in foreign parts, who do certainly sooner gain the Latine tongue by admitting these Helps, than we that abandon them in England. I have endeavoured to frame my English stile to the Latine so, as at once to reach the Authors true meaning, and to condescend to the capacity of a young learner. As for rendring of words Grammatically, I have sometimes done it, where other words would have seemed to carry the child too far aside. Sometimes I have purposely set down the sense of the Latine, as we express it in English discourse, that a child may thereby be enforced more diligently to search out his way of Construing. And I find that children which have been exercised in Vocabularies and Grammar-Rudiments, will in a very short time be able to construe Grammatically of themselves, because the sense, and Grammar order, and knowledge of the words before-hand, direct them very readily to what they would say, and they quickly recall their own errors. I have therefore taken the most care to make our English answer the Latin in its propriety of words and phrase. For, To render the Latine word for word, would seem too harsh in our English tongue, which would sometimes scarce be understood to be English, and children are short of Judgment, how to give the right significations of words: especially where the matter is not familiar unto them, which (I conceive to be the main reason why so many have rejected these more antient and first School-books, especially of late years, and since our children are put to Latine so early. Where places admit of a
double

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double sense, I have followed that which in the judgement of Commentators upon that place, seemeth the most natural; and where they admit sometimes of a double Text, I have made the Construction also double. The elegancies that occur more remarkable, I have caused to appear by the change of the Letter in the print, and the Sentences are pointed at with this mark.  I have commonly rendred you for thou, or thee, because our children are generally now taught to say so (especially in common discourse) for manners sake. For, quid me tu illas? is every bodies reply now a days, to whom we say thou, except he be much our inferior, though Erasmus was very angry with all such in his time as would not endure to be thou'd.

Some School-Masterst there are, very eminent for their excellent abilities, and long experience (and such whose persons I acknowledge myself much bound to reverence) that, because of some suspected inconveniences, are utterly averse to all manner of Translations of School-books. Now I intreat these more seriously (and in friendly manner, as I study to write this) to consider whether more benefit hath not commonly redounded to Schools, where Translations have been used, than where they are totally excluded; I mean, so as to make the Scholars learn more chearfully, and the Masters to teach more comfortably.

1. Seeing it is manifestly apparent, that since Mr. Hayn put out the Contriving book, the Grammar hath been sooner and more profitably learn'd by the generality of children under ten, than ever it was before by here and there a youth near twenty years old.

old. And though the most School-masters at its first coming up, exclaim'd against it, and with all strictness forbad it to come within their Schools; yet the help it did to children at home and under-hand, towards the performance of their tasks, and the ease that Masters found in having their children prepared aforehand for their lessons, hath so far convinced men, and prevailed, that a million (I believe) of those books have been sold; and that which we call Lillie's Grammar is now seldom bought without a Construing book, to explain its meaning.

2. We see it evidently, that the Greek tongue hath been more generally studied, and more easily attained, and that to a great deal more perfection than formerly, both in Universities, and elsewhere, since all those Orators, Poets, Historians, Fathers (and what not) have been translated into Latine.

3. The Practice of some Masters that make use of Interlinearies for themselves, whereby they learn the Eastern languages (not to speak of their Construing the French or Spanish Bibles by the help of an English one) may excuse their Scholars, and convince them, that Translations may as well be allowed to Children as men. If they say, Boys must work it out by their own selves, I may reply, that they have neither that strength of judgement, nor aptness to devise waies (whereby to help themselves at a loss) that men have; and therefore should not be left (as commonly they are) to shift for themselves, more than men would be.

4. I think it as profitable for a Child, having had his lesson once construed to him, (or not at all) to learn
how

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how to construe perfectly by a book, as by his masters often telling him, who (perhaps) sometimes chides him because he doth no better remember. And the poor boy therefore, to fasten it the better in his memory by the senses, makes use of his own weak shifts, to scribe the word (which he conceives, but is not yet sure) his master told him, in the margent of the book. I am sure it is more encouragement to the Scholar to know where to help himself, and lesse trouble to the Master that he can do it well without him : not to say, that it conduceth something to the fairer keeping of their books. What need I care what way my Scholar con his lesson, so he can say it truly ? The easiest way for himself to learn, is the acceptablest way for me to teach him by ; and the most profitable doubtless to us both, if it be constantly followed to the gaining of an habit.

Now, whereas it is objected, that Translations in a School, are means to beget and maintain, 1. Idleness in the Master ; and 2. Truantlines in Scholars ; I answer,

1. I observe them that commonly make this objection, to be conversant rather in teaching Scholars that are towards maturity, both of age and learning, than in entring little ones to a tongue, whereof they know nothing ; however therefore with them there be no need of such mean Subsidiaries as these, yet with others there may.

2. This objection is but a groundless suspicion of theirs that have never made use of them ; which till they do, they can never certainly say what conveniences or inconveniences attend them. In the mean
time

time their opinions are no infallible proofs, and I will not take upon me to refute them; being not desirous to impose upon any man, either in matter of judgement or practice.

3. But this I can confidently say (now near upon 20 years experience in this calling, as well Publickly, as Privately) 1. That a master whose own eyes ought to be his constant and best Monitors among his Scholars shall not want employment, were his work made never so easie to his hand, to see that Children do orderly behave themselves, and diligently perform their tasks within their limited times. 2. Though Translations do make the Master's work in teaching a great deal more easie, because children, with a little of his direction, may be able by their help to construe & parse their lessons; yet doth it not therefore follow, that by them he hath nothing left him to do: for it is some work to hear, and instruct, and examine his Scholars, in repeating their tasks (though they be never so well prepared and ready in saying;) and if, because they can say readily, he dispatch them the sooner, he may take the opportunity to shew them how to observe, imitate, or make use of the passages in their lessons; and by thus doing, he shall improve their knowledge, both for behaviour and language. And indeed, This is the end of all our learning, that we may know & do our duty both to God, our selves, and other men, & persuade those with whom we converse, to do so too.

4. These Helps are so far from making Children any way to truant it, that they exceedingly increase in them a desire to their Books, and make them continually in (School-time at the least) to busie themselves

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about them. For 1. Thy take away those dulling disheartnings that do usually befall Children, (when they are put to get a lesson, the meaning whereof they do not well understand :) who, when others forbear to tell them, and their own contrivances to help themselves fail, do presently despair of what they are about and look no further after it. 2. The writing, imitating, examining, and doing other things for the improvement of their lessons, will afford them little time to be idle ; whereas when boys have no more to do but that every days work of construing and parsing, they spend little or no time in looking after it, but either betake themselves to some busie chat or foolish pastime, or (which is worse) sit sottishly idle in the School; or slip out at the door, and there they do emanate, tarry forth, (which is properly to truant it) if they do not withall commit some egregious misdemeanor or other. 3. One may imagin that a Libness rather to undergo the burden of reading so many exercises as Children can readily perform, by help of these Translations, and a little direction of the Master now and then, should incline many masters to neglect them, than any fear of having too little to do in a calling so every way cumberfom & full of toil. But for the trouble of reading Exercises, a discreet master can devise better waies, how to help himself in it than I can at this time stand to prescribe.

5. Let who will object further what they please to imagin against it; so long as we see this courle (which I use in private, & do now commend to the publick) of teaching language by language, as well as by Grammar-rules, is that which they take for the most part in all places beyond the Seas ; and by which

which they out-strip us in Latine. And no wise man will be angry to see English boyes have as easie Helps for the Latine, as these commonly have in foreign parts; seeing our language hath very little nearness to the Latine, whereas others of most use and eminency with us, (i.e. the French, Spanish, and Italian) seem wholly to be bred out of that tongue now corrupted.

6. My intentions are not to fill the Schools (as some are merrily said to have done the world) with translations; but only by the helps of some few selected ones to bring on the younger sort of School-boys, in Grammatical exercitations, and getting language, till they be able to help themselves in the purest Latin-Authors. And this I conceive they will readily do, after they have run over (besides the books already mentioned) Æsop's Fables, Terence, and a competent number of select Epistles: all which I have now in hand, and endeavour (as God affords me opportunity) to finish, according to my agreement with the Company of Stationers.

It would be tedious to my self, and Reader, to continue a discourse touching the Author of this Book of Distichs, as 1. To dispute whether Cato major, or Cato minor, or Valerius Cato the Grammarian, might not have been Authors of it. Or 2. To enquire the reasons, why some have fathered it upon Seneca, some upon Chrysostom, and others upon Ausonius. Or 3. To determine which of these three was its antientest and justest title, viz. *Ethica Catonis*; *Tullius de Præceptis Catonis* (whereby some have thought Tully compos'd it;) or *Libellus elegantissimus qui inscribitur Cato*. Or 4. To censure with Erasmus & Scaliger

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that this Book was called Cato, because it bath in it Sentences worthy of Cato, or is able to make one that observes them a wise & wel-behaved man, as Cato was.

I shall only say, that this Book hath been every where approved on, and taught in Schools in all Countries for these many ages together, insomuch, as Planudes turned the Distichs into Greek, Erasmus made Scholia's, and others before him had written Commentaries upon them. Corderius for his own ease and Scholars benefit construed them in French, and some (about 70 years since) converted his construction into English. Sr. Rich. Baker, J. P. and sundry others, have rendred them in English verse: so that I shall neither seem to introduce a new Author, or to bring any uncouth device into our Schools, if for the sweetning of this Poet, and that children may more easily digest it, I take the like Course that others of greater worth have done before me.

Those arguments (I confess) which Mr. Mulcaster and some others, have used against this book, (and this chiefly, that it was too serious for little ones that mind nothing beyond their toys,) did much sway me to forbear the use of it in my School, till both by turning it into an easie English verse (as near as might be to the Latine) and construing it verbatim in Interlineary way, I had rendred it more suitable to their apprehensions. And now they sometimes delight both me and themselves, in striving who can repeat the most Distichs both English and Latine by heart, after they have writ them fair (as I have said) in a paper-book. Corderius in one of his Colloquies brings in some of his Scholars thus exercising themselves and vying memories. What I have hitherto done, or intend (by Gods blessing)

touching Cato, &c.

ng) further, in facilitating the way of teaching, was occasioned by my own private endeavours to bring on Children in a chearful & continued Exercise of reading, writing, & speaking the Latine tongue, as well as English, & to acquaint them all along (according to the pitch of their capacity) with the Rules of Grammar, letting them see how far both languages agreed in that art, & wherein they differed. And this I dare thus publicly aver upon trial, that, whereas (especially since I have got these Helps Printed) I am constant to my Rule, (which of late I have observed to be enjoyned by Chr. Helvicus) never to whip a boy for his book, or (as my Tutor once advised me) not to punish a Child for his intellectuals, though I seldom let voluntary misdemeanors in point of manners go unpunished (especially where I meet with a stubborn spirit,) I rarely have a child come to me that doth not studiously attend his learning, & after a while make shew of profit.

And again, whereas I had formerly framed my Method, so, as I usually saved one year in seven of what I knew others commonly spent; I have sensibly of late gained upon my self so as to gain one of three, of what I have spent heretofore. Nay further, where I have to do with those of riper years, whose abilities and occasions require more expedition and less attendance, I do constantly undertake in 6 months to make them intelligibly to peruse any ordinary Latine Author, and to give the Grammatical reasons for what they read: & I bless God, I fail'd in performance with none, that have carefully attended their appointed hour, which is once in two daies to receive directions, and imploy their spare time accordingly. The main thing to be re-

An Advertisement

Quired either from Children, or men of years, is a willing mind to be taught, and an attentive ear. Parent therefore might do very well, when they bring their sons to the School, either to engage for their quiet demeanor there, or to leave the master to his power to command it, or (at least) to forbear such expressions of indulgency as may encourage them to rudeness beyond controul.

I have wondred to hear that some of our Profession should blame others, for going about by these means to prostitute learning, & to make the way of knowledg too common a thing, which in my judgment is impossible. For, let the way be never so easie, all will not desire to go it, and if one should begin never so early, and proceed never so fast, in a way of learning, it would be with him as it is with other travellers, who, when they have once come whither the earth and skie seemed in their eyes to meet, they find the heaven as high as formerly it was above them and that meeting (as some rudely call it) of the earth and element, to be still as far as they can ken before their face. And the wisest man alive will ingenuously confess (as wiser men than he, perhaps, have done before him) that all the little which he knoweth, is nothing in comparison to that infiniteness of things whereof he is ignorant. Besides were the Art of School-teaching never so common; there are Children enow (but especially in London) to be taught; and it is work for more than one man to reduce our corrupted nature to good order. For my part, I have often wish'd, that all parents were able to teach their own children, for then they would either ease School-masters by setting their work more forward, as sometimes they do their servants; or more liberally re-ward

touching Cato, &c.

ward their pains, that diligently and faithfully perform their trust, in a thing of such concernment, and wherein themselves have no judgement.

I know it is with Books, as with dishes at a Table, where every one tasteth what he best liketh, and some prefer meer kick-shaws before solid meats. I ever liked that free law of hospitality, viz. Every man what he pleaseth; and therefore amongst others, I only present my dish, and press it upon no mans stomach. And, forasmuch as I neither oppose, nor prescribe to others, I hope none will trouble themselves to oppose, or detract from me, but either candidly censure what I thus freely communicate, or commit their own doings to the common test.

It is God I serve in what I do, and my Country that I desire to benefit; and as I repose myself securely upon God, in assurance of his protection, so I hope none of my Country-men will envy or maligne my undertakings. But if any man do so, I account Gods amiable countenance, and the encouragement I receive from men of known integrity, and learning, to be of far more force to bear up my spirits, than their cavils can be to deject them. And now, whether I seem to have said too much, or too little of this subject, I forbear more than to say,

Reader, though perhaps this may not please thee, it may profit some of thine; and therefore scorn not the tender from him that hath often profest himself, and now subscribes, that he is thus

Ready to serve thee and thine,
Charles Hoole.

From my School,
June 3. 1659.



Mr. Triplet's Opinion touching these
Translations.

S I R,

'T Is true, that Translation of School Authors are excepted against, by many persons of Learning and Judgement, as conducing to promote truery in Children, who are forward enough to learn with as much ease as they can, and delight not in any thing that exacts any pains at their hands. But as some would not swim at all, if they were not first entred with bladders; so, many would not so much as think of wading in the *Latine* Tongue, if they were not brought on with such facile Manuductions as these.

Since I have rolled this stone, I can upon good experience say, that I have good cause to thank you for your pains in this kind: For what between dulness on the one side, and laziness on the other, I should not have made so great a progress in many under my charge, had not your *smoothing the way*, thus invited us to pass on.

And if the Master please, These *Translations* may prove mere *Helps*, and no *truantly refuges*: When he doth not content himself with the Childs answer, simply as it lies in the Book, but by varying Genders, Numbers, Voices, Persons, Moods, Tenses, &c. doth so Grammatically catechise and instruct his Scholar, that by every Sentence which you have translated, he is able to make such another: and perhaps the Child that is thus taught, may sooner learn to go a *high-lore*, than he that is taught to go without a *standing stool*.

This is my *Opinio*n, I will not call it *Judgement*, for fear of offending them that judge against it. The truth thereof I submit to the wise. This truth I am pretty sure of, that I am,

Sir,

Hayes, June 25.

Your affectionate Friend and Lover

THO. TRIPLET.



The Preface, with some
very short Precepts
in Prose.

When I observed very many
men to mistake grossly
in point of manners; I
thought we were to help and
inform their judgement;
chiefly that they might live
gloriously and attain to honor.

5. Now dear Child, I will teach
thee how thou maist order
thy behaviour.

Therefore read my instructi-
ons so, as that thou maist un-
derstand them.

For, To read and not to
understand is to neglect.

And therefore,

Humbly pray to God.

10. Love thy Parents.

Respect thy Kinsfolks.

Stand in fear of thy master.

Keep that which is commit-
ted to thy trust.

Fit thy self } for the pleading
place.
to the present oc-
casion.

15. Keep Company with good
men

Come not to the Council, be-
fore thou bee'st called.



*Præfatio, cum brevissi-
mis citra carmen
præceptis.*

CUM animadvertirem
quàm plurimos homines
errare graviter in viâ morum;
succurrendum, & consulendum
Opinioni eorum existimavi;
maximè ut gloriôsè viverent,
& honorem attingerent.

5. Nunc te fili charissime,
docbo quo pacto mores ani-
mi tui componas.

Igitur præcepta mea ita le-
gas, ut intelligas.

Legere enim, & non intelli-
gere, negligere est.

Itaque,

Deo supplica.

10. Parentes ama.

Cognatos cole.

Magistrum metue;

Datum serva.

Fore te para.
vel,

Fore parè.

15. Cum bonis ambula.

Ad Concilium re accesseris;
antequam voceris.

2 The Preface.

Be cleanly.

Salute willingly.

Give place to thy better.

20. *Spare thine inferior.*

Keep thine estate.

Preserve Chastity.

Use diligence.

Read books.

25. *Remember those which thou
hast read.*

*Have a care of thine house-
hold.*

Be kind spoken.

Be not angry without a cause

Mock no body.

30. *Laugh not at a man in
misery to scorn.*

Lend a thing ; (but)

See to whom thou lendest it.

Be by in judgement.

Make feasts seldom.

35. *Sleep as much as may suf-
fice nature.*

Keep thine oath.

Refrain thy self from wine.

Fight for thy Country.

Believe nothing rashly.

40. *Take counsel of thy self,*

or,

Take safe advice.

Avoid a whore.

Attend learning.

Thou must not lie.

Do good to good men.

45. *Be not a railer.*

Keep thy reputation.

Judge according to right.

Prefatio.

Mundus esto.

Saluta libenter.

Majori cede.

20. *Minori parce.*

Rem tuam custodi.

Verecundiam serva.

Diligentiam adhibe.

Libros lege.

25. *Quos legeris, memento.*

Familie in cura.

Blandus esto.

Iraisci abs re noli.

Neminem riseris.

30. *Miserum ne irriseris.*

Mutuum dato ; (sed)

Cui das videro.

Judicio adesto.

Convivare raro.

35. *Quod satis est dormi.*

Jusjurandum serva.

Vino te tempera.

Pugna pro patria.

Nihil temere credideris.

40. *Tu te consule :*

vel,

Tuò consule.

Meretricem fuge.

Litreas disce.

Nihil mentiri debes.

Bonis bene-facio.

45. *Ma'edicus ne esto.*

Existimationem tetine.

Æquam judica.

The Preface.

Winthy parents by forbearance.

Remember a courtesie received.

50. *Stand by the Judgement-seat.*

Be advised.

Use vertue.

Moderate thine anger.

Play with a top.

55. *Eschew dice.*

Do nothing according to the opinion of thy strength.

Disdain not a meaner man than thy self.

Do not covet other mens goods

Love thy Wife.

60. *Instruct thy child'ren.*

Admit the same condition, which thou offerest to others. or,

Endure the Law, which thy self shalt make.

Speak little at the Table.

Affect that which is just.

Bear love contentedly, or

Be not angry because men love you.

Prefatio.

3

Parentes patientiâ vince.

Beneficii accepti memor esto.

50. *Ad prætorium stato.*

Consultus esto.

Uttere virtute.

Iracundiam tempera.

Trocho lude.

55. *Aleas fuge.*

Nihil ex arbitrio virium feceris.

*Minorem te non contemp-
seis.*

Aliena concupiscere noli.

Conjugem ama.

60. *Liberos erudi.*

*Patere legem, quam ipse
tuleris.*

vel,

Paucâ in convivio loquere.

*Illud stude, quod justum
est.*

Amorem libenter ferto.

The



The first Book of Cato's Distichs concerning Manners.

1. IF God, as Poets say, a spirit be,
Let him with upright mind be serv'd by thee.
2. Watch alwaies more, and be not given to sloath;
For dailie rest affords to vices growth.
3. Think it a vertue chief, to speak in season;
He's next to God, that can hold's tongue with reason.
4. Scorn to thy self, by thwarting crost to be;
Whofalls out with himself, with none can 'gree.
5. If thou into the guise of men dost dive;
Whilst they blame others, none without fault live.
6. What thou hold'st hurtful Leave, though dear to thee;
Safety sometimes to wealth prefer'd must be.
7. As things require, be either stern or kind;
For wise men without blame oft change their mind.
8. Believe not rashly when thy wife complains
Of servants: whom thou lov'st she oft disdains.
9. When you advise one, though he do not heed;
Yet if you love him, in your way proceed.
10. To strive in words with men of words despise;
All men can speak, but few are truly wise.
11. Love others well, but love your self still most:
Be good to good men, but not to thy cost.
12. Shun rumors lest thou be'st as th' Author nam'd;
Silence hurts none, but some for words are blam'd.
13. Do not thou promise, what is promis'd thee:
Faith is but rare, because words are so free.
14. When any thee commends, pass judgement just
Touching thy self, and do not other trust.
15. Others good turns to thee be sure to tell:
But nothing say, when thou thy self dost well.

*Catonis Distichorum de moribus
Liber Primus.*

1. **S**I Deus est animus, nobis ut carmina dicunt;
Hic tibi præcipue sit purâ mente colendus.
2. Plus vigila semper, nec somno deditus esto :
Nam diuturna quies vitiis alimenta ministrat.
3. Vitutem primam esse puta, compescere linguam ;
Proximus ille Deo, qui scit ratione tacere.
4. Sperne repugnando tibi tu contrarius esse :
Conveniet nulli, qui secum dissidet ipse.
5. Si vitam inspicias hominum, si denique mores ;
Cum culpent alios, nemo sine crimine vivit.
6. Quæ nocitura tenes, quamvis sint chara, cum q 12
Utilitas opibus præponi tempore debet.
7. Constans & lenis, sicut res postulat, esto :
Temporibus mores sapiens sine crimine mutat.
8. Nil tenere uxori de servis crede querenti :
Sæpe etenim mulier, quem conjux diligit, odit.
9. Cumque mones aliquem, nec se velit ipse moneri ;
Si tibi sit charus, noli desistere cæptis.
10. Contra verbosos noli contendere verbis.
Sermo datur cunctis, animi sapientia paucis.
11. Dilige sic alios, ut sis tibi charus amicus :
Sic bonus esto bonis, ne te mala damna sequantur.
12. Rumores fuge, ne incipias novus autor haberi :
Nam nulli tacuisse nocet, nocet esse locutum.
13. Rem tibi promissam, certò promittere noli :
Rara fides ideò est, quia multi multa loquuntur.
14. Cum te quis laudat, iudex tuus esse memento :
Plus aliis de te, quàm tu tibi, credere noli.
15. Officium alterius multis narrare memento :
Atqui aliis cum tu benefeceris, ipse sileto.

16. whilst, now grown old, mens words and deeds you fear,
Think what you did your self, being a young man.
17. If one do whisper softly, do not care :
They think all said of them, that guilty are,
18. When thou dost thrive, think things may fall amiss :
The end nor alwaies like beginning is.
19. Sith God a frail uncertain life doth give thee,
Hope not for dead mens shoos that may out-live thee.
20. When a small gift is given by a psor friend,
Accept it well, and highly it commend.
21. Sith infant bare by nature born thou art,
The weight of poverty take in good part.
22. Fear not that end of life, which nature give's ;
He that fears death, loseth even that he lives.
23. If never a friend doth answer to thy merit,
Do not blame God therefore, but calm thy spi it.
24. That want thou maist not, save what thou hast got :
And that thou maist save, think thou hast it not.
25. Promise not twice a thing within thy might,
Lest, whilst thou wouldst seem kind, thou dost prove light.
26. When one's a friend in words, but not in heart,
Do thou the like ; thus Art is mock'd by Art.
27. Think not too well of men for fair words making :
The pipe sounds sweetly whilst the bird is taking.
28. If thou hast sons, and hast no means to give :
Then bring them up to trades, that they may live.
29. What cheap is, dear ; what dear is, cheap esteen :
So shalt thou neither base, nor griping seem.
30. Do not thy self, what thou art wont to blame,
When his faults checks him, 'tis the Teachers shame.
31. Ask what is just, or what seems good to' ye ;
Its foid to ask what 'tis just to deny.
32. Do not things unknown, before known, advance :
Known things on judgement rest, unknown on chance.
33. Sith all o'r life in dangers doth remain,
Do thou, that labour'st, count each day for gain.
34. Yield to thy friend, when thou canst him out-vie,
For friends are won by fair complacency.

16. Multorum dum facta, senex, & dicta recenses ;
Fac tibi succurrant, juvenis quæ feceris ipse.
17. Ne cures si quis tacito sermone loquatur ;
Conscijs ipse sibi se de putat omnia dici.
18. Cum fueris felix, quæ sunt adversa caveto :
Non eodem cursu respondent ultima primis.
19. Cum dubia & fragilis sit nobis vita tributa,
In morte alterius spem tu tibi ponere noli.
20. Exiguum munus cum dat tibi pauper amicus,
Accipito placidè, plenè & laudare memento.
21. Infantem nudum cum te natura creârit,
Paupertatis onus patienter ferre memento.
22. Ne timeas illum, quæ vitæ est ultima finis :
Qui mortem metuit, quod vivit, perdit id ipsum.
23. Si tibi pro meritis nemo respondet amicus,
Inculcare Deum noli, sed te ipse coerce.
24. Ne tibi quid desit, quæ sis utere parce :
Utque, quod est, serves ; temper tibi de esse putato.
25. Quod præstare potes, nè bis promiseris ulli :
Nè sis ventosus, dum vis urbanus haberi.
26. Qui simulat verbis, nec corde est fidus amicus.
Tu quoque fac simile : sic ars deluditur arte.
27. Noli homines blandos nimium sermone probare :
Fistula dulcè canit, volucrem dum decipit auceps.
28. Si tibi sint nati, nec opes ; tunc artibus illos
Instrue, quò possint inopem defendere viram.
29. Quod vile est, charum ; quod charum, vile putato ;
Sic tibi nec parcus, nec avarus habebis ulli.
30. Quæ culpare soles, ea tu ne feceris ipse :
Turpe est doctori, cum culpa redarguit ipsum.
31. Quod justum est, petito, vel quod videatur honestum ;
Nam stultum petere est, quod possit jure negari.
32. Ignotum tibi nolito, præponere notis :
Cognita judicio constant, incognita casu.
33. Cum dubia incertis versetur vita periculis,
Pro lucro tibi pone diem, quicumque laboras.
34. Vincere cum possis, interdum cede sodali :
Obsequio quoniam dulces vincuntur amici.

35. Fear not small things to give for further ends,
For favour by this means waiteth friends.
36. To bear a quarrel with a friend to move :
Anger breeds hatred, concord maintains love.
37. When servants faults provoke you to be wrath ;
So temper, as to strike them you seem loath.
38. Sometimes by sufferance quell, whom thou can'st beat,
Patience a vertue, is exceeding great.
39. Keep what thou hast already got by pains ;
Want will increase, where labour makes no pains.
40. When thou dost thrive, and mak'st thy friends good cheer,
Be still a friend unto thy self most near.

The Second Book of Cato's Distichs concerning Manners.

THE PREFACE.

IF you perchance, would learn the ground to till,
Read Virgil ; but if you desire good skill
In Herbs, Macer them in verse will show ;
If Roman civil wars fain you would know,
Lucan peruse, who tells you all those fights.
If you'd light in Love and wanton sighs,
Run Ovid o'r. But if your mind be set,
Above all worldly things wisdom to get ;
Hear, and attend, that you may better note,
How one may lead a life from vice remote.
Then come, and (lest you go too far amiss)
Learn here by reading what true wisdom is.

1. **H**Elp strangers what thou canst ; for friends to gain
By due deserts is better than to raiga.
2. Gods secrets, and what heaven is, to enquire
Forbear ; being mortal, mortal things desire.
3. Leave fearing death, for it is fond in thee,
Through fearing death, not one good day to see.
4. Strive not being angry, where a doubt may be :
Wrath keeps the mind that truth it cannot see.

35. Ne dubites cum magna petas, impendere parva :
His etenim rebus conjungit Gratia charos.
36. Litem inferre cave, cum quo tibi gratia juncta est :
Ira odium generat, concordia nutrit amorem.
37. Servorum ob culpam cum te dolor urget in iram,
Ipse tibi moderare, tuis ut parcere possis.
38. Quem superare potes interdum vince ferendo :
Maxima enim morum semper patientia virtus.
39. Conserva potius quæ sunt jam parta labore,
Cum labor in damno est, crescit mortalis egestas.
40. Dapsilis interdum notis, & charus amicis,
Cum fueris felix, semper tibi proximus esto.
-

*Catonis Distichorum de Moribus
Liber secundus.*

PRÆFATIO.

TElluris si fortè velis cognoscere cultum,
Virgilium legito : quod si magè nôsse laboras
Herbarum vires, *Macer* tibi carmine dicet :
Si Romana cupis, vel civica noscere bella,
Lucanum quæras, qui Martis Prælia dicet :
Si quid amare libet, vel discere amare legendo,
Nasorem petito : sin autem cura tibi hæc est,
Ut sapiens vivas, audi, quo discere possis
Per quæ semotum vitiis traducitur ævum :
Irgo ades, & quæ sit sapientia discere legendo.

SI potes, ignovis etiam prodelle memento :
Utilius regno, meritis acquirere amicos.
Mitte arcana Dei, cœlumque inquirere, quid sit :
Cum sis mortalis, quæ sunt mortalia cura.
Linque metum lethi : nam stultum est tempore in omni
Dum mortem metuis, demittere gaudia vitæ.
Iratu de re incertâ contendere noli :
Impedit ira animum ne possit cernere verum.

5. Slack not to spend, when a just cause desires;
We must be somewhat free, when time requires.
6. Rejoyce in little, shun what is extream;
The ship rides safest in a little stream.
7. With what thou art assur'd disclose to none:
Lest many blane, what thou dislik'st alone.
8. Conceit not that bad men their sins do gain:
For sins are sometimes hid, and sometimes plain:
9. The strength of little men do not despise:
Whom nature hath made weak, she makes more wise.
10. When thou hast not thy match, in time retreat:
We see the conquer'd oft the Victor heat.
11. Brabble not with him, whom thou dost well know;
The greatest strife doth oft from least words grow.
12. See not thy lot, what Gods intentions be;
He knows, without thee, what to do with thee.
13. Envie for sandy state be sure to fear;
Which, if it do not hurt, is hard to bear.
14. Be of good comfort, though condemned wrong;
Who gets by unjust doom, ne're joies it long.
15. Of words in brawling make no repetition;
Who wakes up discord, shews a bad condition.
16. Neither commend thy self, nor thy self blame;
Whom glorie vain doth vex, fools do the same.
17. Spare what you get; when one excessly spends,
What hath been long a getting, quickly ends.
18. Play thou the fool, when time needs such a guise;
Folly to counterfeit becomes the wise.
19. Excess and Avarice be sure to flie,
For to thy credit they are contraie.
20. Credit not always them that things relate;
Small breed is given to them that often prate.
21. If you in drink offend, do not excuse it;
The fault is not the wines, but you abuse it.
22. Commit thy secret to a friend that's sure,
With a good Doctor trust thy bodie's cure.
23. To see bad men to thrive, grieve not at all,
Fortune smiles on them to their greater fall.

5. Fac sumptum propere, cum res desiderat ipsa :
Dandum etenim est aliquid, cum tempus postulat, aut res.
6. Quod nimium est fugito, parvo gaudere memento :
Tuta magè est puppis, modico quæ flumine fertur.
7. Quod pudeat, socios prudens celare memento ;
Ne plures culpent id, quod tibi displicet uni.
8. Nolo putes pravos homines peccata lucrari :
Temporibus peccata latent, & tempore patent.
9. Corporis exigui vires contemnere noli :
Consilio pollet, cui vim natura negavit.
10. Quem scieris non esse parem tibi, tempore cede ;
Victorem à victo superari sæpe videmus.
11. Adversus notum noli contendere verbis ;
Lis minimis verbis interdum maxima crescit.
12. Quid Deus intendant noli perquirere sorte ;
Quid statuat de te, sine te, delib. rat ipse.
13. Invidiam nimio cultu vitare memento ;
Quæ si non lædet, tamen hanc sufferre molestum est.
14. Esto animo forti, cum sis damnatus iniquè ;
Nemo diu gaudet, qui iudice vincit iniquo.
15. Litis præteritæ noli maledicta referre :
Post inimicitias iram meminisse, malorum est.
16. Nec te collaudes, nec te culpaveris ipse :
Hoc faciunt stulti, quos gloria vexat inanis.
17. Ultere quæsitis modice, cum sumptus abundat :
Labitur exiguo, quod partum est tempore longo.
18. Insuperbus esto, cum tempus postulat aut res :
Stultitiam simulare loco, prudentia summa est.
19. Luxuriam fugito, simul & vitare memento
Crimen avaritiæ : nam sunt contraria famæ.
20. Nolito quædam referenti credere semper :
Exigua iis tribuenda fides, qui multa loquuntur.
21. Quod potu peccas, ignoscere tu tibi noli :
Nam nullum crimen vini est, sed culpa bibentis.
22. Consilium arcanum tacito committe sodali :
Corporis auxilium medico committe fideli.
23. Noli succetus indignos ferre molestè :
Indulget fortuna malis, ut lædere possit.

24. Foresee to bear such things; on thee may light :
An evil hurterth less by good foresight.
25. In adverse fortunes let not down thy head ;
Keep hope ; hope never leaves men, no, not dead.
26. Let not a thing slip, that doth please thy mind ;
Time hath a lock before, but's bald behind.
27. What's past consider, what's to come foresee :
In this like Janus, that looks two waies, be.
28. To make you stronger, sometimes eat in measure :
We owe more to our health, than to our pleasure.
29. The peoples censure never scorn alone,
Lest whilst thou slightest many, thou please none.
30. Have great care of thy health, which is the chief :
Blame not the times, when thou work'st thine own grief.
31. Regard not dreams : for what men wish should be
When they are awake, they hoping in sleep see.

The third Book of Cato's Distichs Concerning Manners.

THE PREFACE.

Reader, if thou this verse away wouldst bear,
These Rules of living well, be sure to bear.
With learning store thy mind, cease not to learn ;
Without it none can life from death discern.
Thou shalt get good by't : but if thou it scorn,
Thou mak'st thy self, not me that write, forlorn.

1. When thou liv'st well, mind not what lewd folk say :
It is not in your power their tongues to sway.
2. Being produc'd as witness, what thou can,
Hide thy friends faults, (yet play the honest man.)
3. Soothing and lipping speeches still beware,
Plain truth is sound, but lies deceitful are.
4. Fly sloath and sluggishness, for when the mind
Grows faint, through idleness, the body's pin'd.

24. Prospice qui veniunt hos casus esse ferendos :
Nam levius lædit, quicquid provideris antè.
25. Rebus in adversis animum submittere noli :
Spem retine : spes una hominem nec morte relinquit.
26. Rem tibi quam noscis aptam, dimittere noli :
Fronte capillatâ, post est Occasio calva.
27. Quod sequitur specta, quodque imminet antè video.
Illum imitare Deum, qui partem spectat utramque.
28. Fortior ut valeas, interdum parciôr esto :
Pauca voluptati debentur, plura saluti.
29. Judicium populi nunquam contempseris unus ;
Ne nulli placeas, dum vis contemnere multos.
30. Sit tibi præcipuè, quod primum est, cura salutis
Tempora nè culpes, cum sis tibi causa doloris.
31. Somnia nè cures : nam mens humana quod optat,
Cum vigilat, sperans per somnaum cernit id ipsum.

*Catonis Distichorum de Moribus
Liber tertius.*

P R Æ F A T I O.

HOc quicumque velis carmen cognoscere, Lector ;
Hæc præcepta feres, quæ sunt gratissima vitæ.
Instrue præceptis animum, nec discere cesses ;
Nam sine doctrina, vita est quasi mortis imago.
Commoda multa feres : sin autem spreveris illud,
Non me scrip̃torem, sed te neglexeris ipse.

Cum rectè vivas, nè cures verba malorum ;
Arbitrii nostri non est quid quisque loquatur.
Productustestis, (salvo tamen ante pudore)
Quantumcunque potes, celato crimen amici.
Sermones blandos blælosque cavere memento :
Simplicitas veri sana est, fraus ficta loquendi.
Segnitiam fugito, quæ vitæ ignavia fertur :
Nam cum animus languet, consumit inertia corpus.

5. Mirth with thy labour sometimes put in ure ;
That better thou maist thy labour endure.
6. Carp not at that which others do or say,
Lest some thus scoff at thee another day.
7. What stock thy friends by will have left to thee,
Keep and encrease, lest thou a by-word be.
8. If thou hast wealth good store towards thine end ;
Live frankly, and be free to every friend.
9. Good counsel from thy servant do not slight ,
Scorn no mans judgement, so that it be right.
10. If thine estate be not as 'twas before,
Yet see thou live content with present store.
11. For portion see thou marry not a wife,
Nor care to keep her if she fall to strife.
12. By others take example what t' avoid,
Or do ; anothers life is our best guide.
13. Attempt that only which thou canst perform,
Lest, over-prest with th^e work, thou leav' t with scorn.
14. What thou seest badly done, do not conceal ;
Lest thou be thought like them, thou'lt not reveal.
15. Appeal to th^e Judge, being over-born by might ;
For Laws themselves would fain be rul'd by right.
16. What thou deserv'st to bear, bear without grudge :
And being guilty, be thy proper judge.
17. Read much, and when that's read, read more again ;
Poets, not-to-be-trusted-wonders feign.
18. Say little at a feast, lest thou be nam'd
A tatter, whilst thou wouldst be civil fam'd.
19. Thy angrie wive's tart language do not fear ;
When women would deceive, they shed a tear.
20. Use thine estate, but make no wilful waste ;
Who waste their own, would others spend as fast.
21. Resolve, of death no fear is to be had ;
Which though not good it self, ends all that's bad.
22. Thy wive's tongue bear with, if she chasty be :
For not to bear, but brawl, is bad in thee.
23. Thy parents love, the one as well as th^e other ;
To please thy Father, do not cross thy mother.

5. Interpone tuis interdum gauda curis ;
Ut possis animo quemvis sufferre laborem.
6. Alterius dictum, aut sapum nè carpeseris unquam ;
Exemplo simili nè te derideat alter.
7. Quæ tibi fors dederit tabulis suprema notato ;
Augendo ferva, ne sis quem fama loquatur.
8. Cum tibi divitiæ superant in fine senectæ ;
Munificus facito vivas, non parcus amicis.
9. Utile consilium Dominus nè despice servi ;
Nullius sensum, si prodest, tempseris unquam.
10. Rebus & in censu, si non est quod fuit antè,
Fac vivas contentus eo, quod tempora præbent.
11. Uxorem fuge nè ducas, sub nomine dotis :
Nec retinere velis, si coeperit esse molesta.
12. Multorum disce exemplo, quæ facta sequaris,
Quæ fugias : vita est nobis aliena magistra.
13. Quod potes id tentes, operis ne pondere pressus,
Succumbat labor, & frustra tentata relinquant.
14. Quod nôsti haud rectè factum, nolito tacere ;
Ne videare malos imitari vel'e tacendo.
15. Judicis auxilium sub iniquâ lege rogato :
Ipse etiam leges cupiunt ut jure regantur.
16. Quod meritò pateris, patienter ferre memento :
Cumque reus tibi sis, teipsum judice damna.
17. Multa legas facito ; perlectis perlege multa ;
Nam miranda canunt, sed non credenda, Poëtæ.
18. Inter convivas fac sis sermone modestus ;
Nè dicare loquax, dum vis urbanus haberi.
19. Conjugis iratæ noli tu verba timere :
Nam lachrymis struit insidias, dum scemina plorat.
20. Ultere quæ sitis sed ne videaris abuti :
Qui sua consumunt, cum deest, aliena se juvantur.
21. Fac tibi proponas, Mortem non esse timendam :
Quæ bona si non est, finis tamen illa malorum est.
22. Uxoris linguam, si fugi est, ferre memento :
Namque malum est nil velle pari, nec posse tacere.
23. Dilige non agrâ charos pietate parentes :
Nec matrem offendas, dum vis bonus esse parenti.

The Fourth Book of Cato's Distich's concern-
ing Manners.

THE PREFACE.

Whoever thou art, that fain would'st live secure ;
And not to hurtful vice thy mind endure :
Remember that these Rules thou often read ;
Which in thy course of life may thee bestead.

1. **I**F thou wouldest happy be, riches despise :
Which they that dote upon live beggar-wise.
2. Natures supplies will no time fail to thee,
If thou with needful things contented be.
3. When through thy fault, things go not to thy mind ;
Say not that Fortune, which is nothing, 's blind.
4. Love money well, but lov't not for its sight,
In which no honest man takes much delight.
5. Make much of one, when thou hast store of pelf,
A rich man sick, hath cash, but not himself.
6. Since thou endur'st at school to be well beaten ;
Endure thy Fathers words, when he doth threat n.
7. Look after things of profit, and eschew
Those apt to errors, whence no good ensue.
8. Give at once asking, what you safely can ;
It's part of gains to help an honest man.
9. Search quickly what it is that thou suspectest ;
Things oft do harm, which thou at first neglectest.
10. When unto Venerie thy thoughts do tend,
Take heed of Gluttony, the bellies friend.
11. When thou dost think, to fear all beasts there's need,
I charge thee that of man thou take great heed.
12. If thou in strength of body dost surmount,
Be wise : thus men will valiant thee account.
13. Beg help of thy known friends in any grief ;
No Doctor, like a friend, can give relief.
14. Why dies the beast, when thou hast done a mis ?
Safety therein to seek great fondness is.

15. When

Catonis Distichorum de Moribus

Liber quartus.

P R Æ F A T I O.

Securam quicumque cupis traducere vitam,
 Nec vitiis hærere animum, quæ moribus obliunt :
 Hæc pæcepta tibi semper relegenda memento ;
 Invenies aliquid, in quo te utare magistro.

1. **D**espice divitias, si vis animo esse beatus ;
 Quas qui suspiciunt, mendicant semper avari.
2. Commoda naturæ nullo tibi tempore deerunt,
 Si contentus eo fueris, quod postulat usus.
3. Cùm sis incautus, nec rem ratione gubernes :
 Noli Fortunam, quæ non est, dicere cæcam.
4. Dilige denarium, sed parcè dilige formam :
 Quam nemo sanctus, nec honestus capiat habere.
5. Cum fueris locuples, corpus curare memento :
 Æger dives habet nummos, sed non habet ipsum.
6. Verbera cùm tuleris discens aliquando magistri :
 Fer patris imperium, cùm verbis exit in iram.
7. Res age quæ profunt : rursus vitare memento,
 In quibus error inest, nec spes est certa laboris.
8. Quod donare potes, gratis concede roganti :
 Nam rectè fecisse bonis in parte lucrorum est.
9. Quod tibi suspectum est, confestim discute quid sit :
 Namque solent, primo quæ sunt neglecta, nocere.
10. Cùm te detineat Veneris damnosa vo'uptas,
 Indulgere gulæ noli, quæ ventris amica est.
11. Cùm tibi proponas animalia cuncta timere,
 Unum hominem tibi præcipio plus esse timendum.
12. Cum tibi prævalidæ fuerint in corpore vires,
 Fac sapias ; sic tu poteris vir fortis haberi.
13. Auxilium à notis petito, si forte laboras :
 Nec quisquam melior medicus, quàm fidus amicus.
14. Cùm sis ipse nocens, moritur cur victima pro te ?
 Sultitia est morte alterius sperare salut. m.
15. Cùm

15. When you a mate or faithful friend desire ;
Not after's wealth, but after's life enquire.
16. Shun niggard's name in using thine old store ;
What good doth wealth, if, wealthy, thou beest poor ?
17. If while thou liv'st thou wouldst keep a good name,
Detest those vicious pleasures which breed shame.
18. Mock not old folks, if thou hast any brain,
For he that's old, grows childish once again.
19. Get learning : whereas means suddenly quail,
Art tarriss, and, a man, will never fail.
20. Observe with silence what each man doth say :
Speech doth mens manners hide, and them bewray.
21. Practise thine Art, though thou it understand :
As care by wit, so use is helpt by th' hand.
22. Do not much dread the time of future death ;
He fears it not, that knows to scorn his breath.
23. Learn thou of learned men, th' unlearn'd of thee :
For thus must knowledge propagated be.
24. If thou thy health regard, drink in good measure :
Many an ill disease proceeds from pleasure.
25. What thou hast prais'd in publick, and approv'd,
Do not condemn again, through lightness mov'd.
26. When things go well, adversity beware ;
Again, when things go ill, do not despair.
27. Cease not to learn, by care doth wisdom grow :
Few men by long experience come to know.
28. Praise sparingly ; or, whom thou dost commend,
One day will shew how much he is thy friend.
29. What thou know'st not, to learn think it no shame :
To know deserveth praise, not to know merits blame.
30. In love and wine there is both strife and joy :
Take what doth please, and shun what doth annoy.
31. Sullen and silent men do thou beware,
Where th' river's still, the waters deepest are.
32. When thine estate is not unto thy mind,
See other mens, which thou maist far worse find.
33. Strive not above thy strength : the shore to keep,
Is better than to launch into the deep.

15. Cùm tibi vel socium, vel fidum quæris amicum;
Non tibi fortuna est hominis, sed vita petenda.
16. Ultere quæsitis opibus, fuge nomen avari :
Quid tibi divitiæ profunt, si pauper abundas ?
17. Si famam servare cupis, dum vivis, honestam ;
Fac fugias animo, quæ sunt mala gaudia vitæ.
18. Cùm sapias animo, noli irridere senectam :
Nam quicumque senex, sensus puerilis in illo est.
19. Disce aliquid, nam cùm subito fortuna recedit,
Ars remanet, vitamq; hominis non deserit unquam.
20. Omnia perspicito tacitus, quæ quisque loquatur :
Sermo hominum mores, & celat, & indicat idem.
21. Exerce studium, quamvis perceperis artem ,
Ut cura ingenium, sic & manus adjuvat usum.
22. Multum ne cures venturi tempora lethi :
Non timet is mortem, qui scit contemnere vitam.
23. Disce, sed à doctis; indoctos ipse docero :
Propaganda etenim rerum doctrina bonarum est.
24. Hoc bibe, quod profit, si tu vis vivere sanus :
Morbi causa mali est homini quandoque voluptas.
25. Laudâris quodcunq; palam, quodcunq; probâris ;
Hoc vide ne rursus levitatis crimine damnes.
26. Tranquillis rebus, quæ sunt adversa caveto :
Rursus in adversis, melius sperare memento.
27. Discere nè cesses, curâ sapientia crescit :
Rara datur longo prudentia temporis usu.
28. Parcè laudato ; nam quem tu sæpe probâris,
Una dies, qualis fuerit, monstrabit, amicus.
29. Ne pudeat, quæ nescieris, te velle doceri :
Scire aliquid, laus est ; pudor est nil discere velle.
30. Cùm Venere & Baccho lis est, & juncta voluptas :
Quod lautum est, a nîmo complectere, sed fuge litem.
31. Demissos animo, & tacitos vitare memento :
Qua, flumen placida est forsan latet altius unda.
32. Cùm tibi displiceat rerum fortuna tuarum,
Alterius spectâ, quo sit discrimine pejor.
33. Quod potes id tenta : nam litus carpere remis,
Tutius est multò, quam velum tendere in altum.

34. Seek not to thrust an honest man from's right :
For God will alwaies punish wrongful spight.
35. When goods thou lovest, do not much complain :
But rather joy, if thou maist them obtain.
36. The case is hard to spend our means by losses ;
Yet sometimes for our friends we must bear crosses.
37. Thy self no promise make to live long here :
Death as thy shade, attends thee every where.
38. With incense God appease, let bullocks grow ;
Think not to please God with a bloody vow.
39. Yield unto fortune, and to men of might ;
He that did wrong, may come to do thee right.
40. Chastise thy self, if ought thou dost amiss,
In healing wounds, smart by smart cured is.
41. Never thy friend after long time reject ;
Suppose he's chang'd : yet his first love reject.
42. That thou maist purchase love, the kinder be ;
Lest name of Thankless-person light on thee.
43. Be not suspicious, lest thou wretched be ;
With such, and cowards, death doth best agree.
44. When thou hast servants bought, that thou maist use them :
Slaves call them, yet, being men, do not abuse them.
45. The first occasion offered, quickly take :
Lest thou look after what thou dost forsake.
46. At sudden death of ill men be not glad :
They happie die, whose life was never bad.
47. If, poor, thou hast a wife of blamish fame ;
Take heed thou do'st not bear the cuckold's name.
48. Having learnt much, learn more ; and shun as naught
(Above all thing,) an ill-will to be taught.
49. Do'st wonder why these verses are so plain ?
The senses briefness makes them go by twain.

Eratm. Rot. in Epitt. ad Joh. Nevium.

I Think nothing ought to be disdained, be it never so mean,
which pertains to Learning, much less these verses which are
of such pure Latine, and so profitable for good manners.

34. Contra hominem justum pravè contendere noli :
Semper enim Deus injustas ulciscitur iras.
35. Ereptis opibus noli mœrere querendo :
Sed gaude potius, tibi si contingat habere.
36. Est jactura gravi, quæ sunt, amittere damnis :
Sunt quædam quæ ferre decet patienter amicum.
37. Tempora longa tibi noli promittere vitæ :
Quocunque ingrederis, sequitur mors, corporis umbra.
38. Thure Deum placæ, vitulum sine crescat aratro :
Ne credas placare Deum, dum cæde litatur.
39. Cede locum læsus fortunæ, cede potenti :
Lædere qui potuit, prodesse aliquando valebit.
40. Quum quid peccâris, castiga te ipse subinde :
Vulnera dum sanas, dolor est medicina doloris.
41. Damnâris nunquam post longum tempus amicum :
Mutavit mores : sed pignora prima memento.
42. Gravior officiis quo sis magè, charior esto ;
Nè nomen subeas, quod dicitur Officii-perda.
43. Suspectus, caveas, ne sis miser omnibus horis :
Nam timidus & suspectus, aptissima mors est.
44. Cum fueris famulos, proprios, mercatus, in usus,
Et servos dicas ; homines tamen esse memento.
45. Quamprimùm capienda tibi est occasio prima,
Ne rursus quæras, quæ jam neg' exeris antè.
46. Morte repentinâ noli gaudere malorum :
Fœlices obeunt, quorum sine crimine vita est.
47. Cum conjux tibi sit, nec res, & fama laboret ;
Virandum ducas inimicum nomen amici.
48. Cum tibi contingat studio cognoscere multa,
Fac discas multa ; & vites nescire doceri.
49. Miraris verbis nudis me scribere versus ?
Hos brevitatis sensûs fecit conjungere binos.

Erasm. Rot. in Epist. ad Job. Nevium.

EGo nihil fastidiendum duco quantumvis humile, quod
ad bonas pertinet literas, nedum hosce versus tantâ Ro-
mani sermonis munditie, tamq, ad bonos mores conducibiles.
Ex-



Excellent Sayings of
the seven Wise men
of Greece.

I. Of PERIANDER.
of Corinth.

PLEASE all men.

Rashness is dangerous.

Pleasures are alwaies mortal; but honours immortal.

Be the same to your friends when they are in adversity.

5. *Filthy gain is a very bad thing.*

Conceal thine own misfortune, lest thou make thine enemies rejoice.

Stick to the Truth.

Hate violence.

Moderate pleasure.

10. *Follow godliness.*

Abstain from vices.

Be pitiful to them that humbly intreat thee.

Frequent the company of wise men.

Have good men in esteem.

15. *Avoid disgrace.*



Dicta insignia septem
SAPIENTUM
Græciæ.

I. PERIANDRI
Corinthii.

Omnibus placeto.
Periculosa temeritas.
Semper voluptates sunt
mortales: honores autem
immortales.

Amicis adversâ fortunâ utentibus idem esto.

5. *Lucrum turpe, res pessima.*

Infortunium tuum celato, ne voluptate afficias inimicos.

Veritati adhæreto.

Violentiam oderis.

Voluptati rempera.

10. *Pietatem sectare.*

A vitiis abstine.

Supplicibus misericors esto.

Sapientum utere consuetudine.

Bonos in pretio habeto.

15 *Probrum fugito.*

Do those things of which it
may not repent thee.

Imitate that which is just.

Honour those that are well
deserving.

Hate slandering.

20. When you have mistaken,
change your resolution.

Show your self ready to plea-
sure all men.

Fear the Magistrates.

Perform whatsoever thou
hast promised.

Do the things that are just.

25. Give place to great men.

Refrain from an oath.

Commend things that are ho-
nest.

Recompense a good turn.

Rest is a good thing.

30. Instruct your children.

Hate controversy.

Heed the things which con-
cern thee.

Answer in time.

Envie no body.

35. Rule your eyes.

Cherish hope.

Be affable, or easie to be
spoken to.

Keep lasting friendship.

Follow concord.

40. Do not speak for favour.

Trust not to the time.

Grieve not for every thing.

Show respect to thine elder.

Ea facito, quorum non
possit poenitere.

Quod justum est imitare.

Bene meritos honora.

Calumniam oderis.

20. Cum errâris, muta con-
silium.

Omnibus teipsum præbe.

Magistratus metue.

Quicquid promiseris facito.

Age quæ justæ sunt.

25. Principibus cede.

A jure jurando abstine.

Laudato honesta.

Beneficium repende.

Bona res quies.

30. Liberos institue.

Litem oderis.

Audi quæ ad te pertinent.

Responde in tempore.

Ne cui invid eas.

35. Oculos moderare.

Spem fove.

Affabilis esto.

Diurnam amicitiam cu-
stodi.

Concordiam sectare.

40. Nè loquaris ad gratiam.

Ne tempori credideris.

Nè quâvis de re doleas.

Seniorem reverere.

Spare

Spare as if thou wert immortal.

45. *Hope as if thou wert mortal.*

Be not lifted up with praise.

Give place to great men.

Think on mortal things.

Do not a wrong the first.

50. *Guar not upon a dead man.*

Advise blamelessly.

Do not neglect thy self.

Die for thy Country.

Beget children of women that are free born.

Conceal a secret.

55. *Wait for an opportunity.*

Bestow with profit.

Avoid grief.

Make use of thy friends.

Delight thy friends.

Parcito tanquam immortalis.

45. *Sperato tanquam mortalibus.*

Ne efferaris gloriâ.

Cede magnis.

Mortalia cogita.

Nè prior injuriam facias.

50. *Mortuum nè rodito.*

Consule inculpate.

Tripsum ne negligas.

Mortem oppete pro patria.

Ex ingenuis liberos crea.

Arcanum cela.

55. *Opportunitatem expecta.*

Largire cum utilitate.

Dolorem fuge.

Amicis utere.

Delecta amicos.

2. Of Bias of Pricne.

2. Biantis Prienci.

Behold thy self in a looking-glass, and if thou shalt seem to be beautiful, do those things which become thy beauty; but if thou be st ill-favoured, recompence that with thy fair

IN speculo reipsum contemplare, & si formosus apparebis, age quæ deceant formam; sin deformis, quod in facie minus est, id morum perfato

carriage that is not so fair
in thy face.

5. Speak not evil of God, but
hearken after him.

Hear much, speak little.

First, understand what thou
hast to do, and then fall
to thy work.

Praise not an unworthy man
for his riches.

Take a thing by persuasion,
not by force.

10. Get trouble in thy youth,
and wisdom in old age.

pensato pulchritudine.

5. De Numine nè malè lo-
quare, quid sit autem aus-
culta.

Audito multa, loquere pau-
ca.

Prius intellige, & deinde ad
opus accede.

Nè ob divitias laudâris vi-
rum indignum.

Persuasione cape, non vi.

10. Compara in adolescentiâ
quidem molestiam, in se-
nectute verò sapientiam.

3. Of Pittacus of Mitylene.

3. Pittaci Mity- lenæi.

DO not tell those things a-
forehand which you are
about to do, for if you be dis-
appointed, you will be laugh-
ed at.

Restore that which is given
you to lay up.

When thou art hurt by thy
friends in small matters, bear
with them.

Give no bad language to your
friend.

Quæ facturus es ea nè
prædixeris, frustratus
enim rideberis.

Depositum redde.

A familiaribus in minutis
rebus læsus, feras.

Amico nè maledixeris.

D

51 Be

5. Be the master over your wife.

Look for the same things from your children which you shall do to your parents.

Be not slothful.

Contend not with thy parents; although thou speak reason.

Bear not a command, before thou hast learned to obey.

10. Mock not a man in misery. Take heed you do not desire those things that cannot be done.

Do not be hasty to speak.

Know thy self.

Above all things worship God.

15. Reverence thy parents.

Restrain pleasure.

Do not think thine enemy thy friend

Be not a Judge amongst friends.

Let not thy tongue run before thy wit.

20. Obey the Laws.

Do nothing too much.

Be willing to hear.

Put away enmity.

Marry a wife of thine equal; lest if thou marriest one of them that are richer than thou, thou get thee masters, not kin-folks.

5. Uxori dominare.

Quæ feceris parentibus eadem à liberis expecta.

Desidiosus nè esto.

Ne contende cum parentibus, si justa dixeris.

Ne geras imperium priusquam parere didiceris.

10. Infortunatum nè irriseris, Quæ fieri non possunt cave ne concupiscas.

Ne festinaveris loqui.

Nosce teipsum.

Ante omnia venerare Numen.

15. Parentes reverere.

Voluptatem coerce.

Inimicum ne putes amicum.

Inter amicos ne sis Judex.

Ne lingua præcurrat mentem.

20. Legibus pare.

Ne quid nimis.

Audito libenter.

Inimicitiam solve.

Uxorem ducito ex æqualibus; ne, si ex ditioribus duxeris, dominos tibi pares, non affines.

4. Of Cleobulus of
Lindus.

BE not puffed up at any time.

Turn over thy Books again.

Judge justly.

Forbear bad language.

5. Overcome thy Parents with
forbearance.

Cast not off an inferiour.

Throw not thy self headlong
into danger.

Love thy friends things, and
keep them as if they were
thine own.

Do not to another man that
which thou hatest.

10. Threaten no body, for that
is a womanish thing.

Go sooner to thy friends that
are in misery than to
them that are in prospe-
rity.

A stone is the trier of gold,
and gold of men.

A liar depraveth his life
with slandering.

15. whosoever is discreet and
wise hateth liars.

Have a care of thy house.

Instruct thy children that are
most dear to thee.

Do good to good men.

4. Cleobulus
Lindius.

NE sis unquam elatus.

Libros revolve.

Iuste judicato.

A maledicentiâ temperato

5. Parentes patientiâ vince.

Inferiorem ne rejicias.

Ne teipsum præcipites in
discrimen.

Res amici diligas, & per-
inde serves ut tuas.

Quod oderis alteri nè fece-
ris.

10. Ne cui miniteris, est enim
muliebre.

Citiùs ad infortunatos ami-
cos quam fortunatos pro-
ficiscere.

Lapis auri index, aurum ho-
minum.

Mendax calumniâ vitam
corrumpit.

15. Mendaces odit quisquis
prudens ac sapiens.

Domus curam æge.

Liberos tibi charissimos
erudi.

Bonis benefacito.

D 1

Thom

Throw away suspicion.
 20. Remember a courtesie received.
 Do not covet other mens things.
 Nothing is more precious than a vow.

Of Chilo of Lacedæmon.

K Now thy self.
 Covet nothing that is too much.
 Misery is an attendant upon debt and suits.
 Exercise temperance.
 5. Obey the time.
 Please the multitude.
 Be approved in thy behaviour.
 Hate slanders.
 Do not envie any mans things that are mortal.
 10. Avoid filthy things.
 Get an estate honestly.
 Use wisdom.
 Do not suspect any thing.
 Be not burthensome.

5. Of Solon of Athens.

Worship God.
 Relieve thy friends.

Suspicionem abjicito.
 20. Beneficii accepti memento.
 10.
 Aliena nè concupiscas.
 Voto nihil pretiosius.

5. Chilonis Lacedæmonii.

N Osce teipsum.
 Nihil nimium cupias.
 Comes aris alieni arguitis est miseria.
 Temperantiam exerce.
 5. Tempori pare.
 Multitudini place.
 Moribus probatus esto.
 Oderis calumnias.
 Nè cui inideas mortalia.
 10. Turpia fuge.
 Justè rem para.
 Sapientiâ utere.
 Ne quid suspiceris.
 Ne fueris onerosus.

6. Solonis Atheniensis.

Deum cole.
 Amicis succurre.

Sustine

Sayings of the seven Wise men. 29

Sustain the truth.

Obeſy the Laws.

Moderate thine anger.

Hate bad men.

Reverence thy Parents.

Envie no body.

Do not ſwear.

Consider what is honeſt.

Commend vertue.

Veritatem ſuſtinetô.

Legibus pareto.

5. Iracundiæ moderare.

Malos odio proſequitor.

Parentes reverere.

Nemini invideto.

Ne jurato.

10. Cogito quod juſtum eſt.

Virtutem laudato.

7. Thales of Miletus.

Honour thy Prince.

Be like thy ſelf.

Take in good part that
which thou haſt.

Follow glory.

Love peace.

Pack a tale-bearer out of
thy houſe.

Try thy friends.

Make a promiſe to no body.

Abſtain from vices.

Have a care of thy life.

Deſerve commendations with
all men.

7. Thaletis Mileſii.

Principem honora.

Similis tui ſis.

Quod adeſt, boni conſu-
lito.

Gloriam ſectare.

5. Pacem dilige.

Suſurrorem ex ædibus e-
jice.

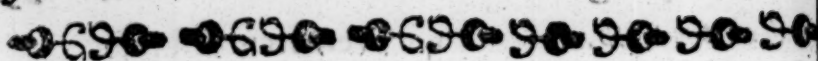
Amicos probato.

Nemini promittito.

A vitiis abſtinetô.

10. Vitæ curam age.

Laudatus eſto apud om-
nes.



The sayings of the Seven Wise men : out of
Ansonius's Poems.

1. Of Periander.

- P**rofit and Honesty never disagree.
 More wealthy that one grows, more careful be.
 It's ill to wish for death, and worse to fear it.
 What you must needs do, do it cheerfully.
5. Of many fear'd, of many men beware.
 If fortune smile, fear to be rais'd too high.
 If fortune roar, fear under waves to lye.
-

2. Of Bias.

- W**hat is the sum of good? A Conscience free from blame.
 What is a man's greatest blame? Only another man.
 Who's rich? who nothing craves. Who's poor? who cov
 What is a Matron's best portion? Chastity. (me
5. What woman's chaste? Of whom fame fears to lye
 What is a wife mans work? When hurt he may, to will.
 What is the fool's? When he can do no hurt, to will.
-

3. Of Pittacus.

- W**ho cannot hold his tongue knows not to speak.
 One goods mans word I wish rather than many bad.
 He's mad that envies proud and prosperous men.
 He's mad that laughs at poor mens misery.
5. Obey that law which you your self have made.
 When things go well, friends upon thee will flow.
 When things go ill, but few friends thou canst know.

*Dē septem Sapientum, ex Aufonii
carminibus.*

1. Periandri.

Nunquam discrepat utile à decoro.
Plus est sollicitus, qui magis beatus.

Mortem optare malum, timere pejus.

Faxis ut libeat, quod est necesse.

5. Multis terribilis cave o multos.

Si Fortuna juvat, caveto tolli :

Si fortuna tonat, caveto mergi.

2. Eiantis.

Quam summa boni ? Mens quæ sit conscia recti.
Pernicies homini quæ maxima ? Solus homo alter.

Quis dives ? Qui nil cupiat. Quis pauper ? Avarus.

Quæ dos matronis pulcherrima ? Vita pudica.

5. Quæ casta est ? De quâ mentiri fama vetatur.

Quid prudentis opus ? Cum possit, nolle nocere.

Quid stulti proprium ? Non posse & velle nocere.

3. Pittaci.

Loqui ignorabit qui tacere reſcit.

Bono probari mallem, quam multis malis.

Demens superbis invidet fœlicibus.

Demens dolorem ridet infœlicium.

5. Pareto legi, quisquis legem sanxeris.

Plures amicos re ſecondâ compares.

Paucos amicos rebus adverſis probes.

4. Of Cleobulus.

- T**He more thou mai'st, the more thou should'st forbear.
A poor man undeserv'd is fortunes blame.
No man long prospers in his vices.
Spare others much, but not thy self one jot.
 5. *Good men to good to yield, is them to spare.*
Ancestors praise to them scarce given is.
Children oft hear what Parents did amiss.
-

5. Of Chilo.

- I**M loth my meaner fear, or better scorn me:
So think of death, as to care less for health.
Sad things overcome by courage, or by friend.
If well thou hast done, do not call't to mind.
 5. *Old age is pleasing which like youth doth seem.*
Youth is more pleasing which men old age deem.
-

6. Of Solon.

- T**Say One's happy when this life is done.
Match like to like, what is unlike will jar.
Honours do seldom come to men by chance.
Thy friend blame closely, praise him publicly.
 5. *Honour that's got by worth exceeds descent.*
What will it boot to heed if thy lot certain be?
Why should one fear, if things lie in uncertainty.
-

7. Of Thales.

- D**Aring some ugly thing, thy self, as witness, far.
Life fades, death's glory never doth decay.

4. *Cleobuli.*

- Q**uanto plus liceat, tam libeat minus.
Fortunæ invidia est immeritus miser.
Felix criminibus nullus erit diu.
Ignosces aliis multa, nihil tibi.
5. Parcit quisque bonis prodere vult bonos.
Majorum meritis gloria non datur.
Turpis sæpe datur fama minoribus.
-

5. *Cbilonis.*

- N**olo minor me timeat, despiciatve major.
Vive memor mortis, immemor ut sis salutis.
Tristia cuncta exsuperes, aut animo, aut amico.
Tu bene si quid facias, non meminisse fas est.
5. Grata senectus homini quæ parilis juventæ.
Illa juvenus gratior quæ similis senectæ.
-

6. *Solonis.*

- D**ico, tunc vitam beatam fata cum peracta sunt.
Par pari jugato conjux, dissidet quod impar est.
Non erunt honores unquam fortuiti muneris.
Clam coarguas propinquum, sed palam laudaveris.
5. Pulchrius multo parari, quam creari nobilem.
Certa decreta fors est, quid cavere proderit?
Sive sunt incerta cuncta, quid timere convexit?
-

7. *Thaletis.*

- T**urpe quid ausurus, te, sine teste, time.
Vita perit, mortis gloria non moritur.

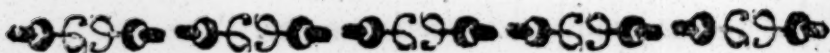
Quod

what thou intendest to do forbear to tell.

what thou canst not avoid, it's grief to fear.

5. *When you in earnest chide, you help your foe.*

Haste not too much, enough, let that suffice.



**Publius's Stage-Verses, or Seneca's
Proverbs.**

Every thing is none of our own that comes by wishing.
Expect from another what you do to another man.

*A mind that knows how to take heed, knows how to go
safely about a thing.*

Agreement makes man helps strong.

5. *Love is taken up, but not laid down at ones pleasure.*

A woman either loves or hates, she knows no third thing.

Suspicion inclines to the wrong side.

Love thy Father if he be kind; if otherwise, bear with him.

Thou must have an eye to that which thou mayest lose.

10. *Thou mak'st thy friends faults thine own, if thou suffer them.*

The serving another man is hard to a man that is born free.

He that wrangleth with a dog hard hurts one that is absent.

An angry wooer tells himself many a lye.

A covetous man himself is the cause of his own misery.

15. *A lover knows what he desires, but considers not whether it
be good or no.*

A lover dreams of that which he conceits when he is waking.

Any report adds to a calamity.

Love cannot be extorted, it may pass away.

You may appease a woore's anger with tears.

20. *A woman is then good when she is openly bad.*

You may easily teach a covetous man if you be not such a one

A god can scarcely be in love and be wise. (your self.)

A covetous man do nothing well but when he dies.

Age bewaies its self while it is cunningly concealed.

25. *A covetous man grieves more for a loss than a wise man doth.*

*What harm can you wish a covetous man, but that he may
live long?*

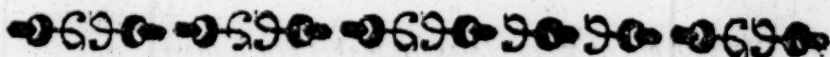
Q u o d

Quod factururus eris dicere sustuleris.

Crux est si metuas vincere quod nequeas.

5. Cum verè objurgas, sic inimico juvas.

Nil nimium, satis est ; ne sit & hoc nimium.



Mimi Publiani, sive Senecæ Proverbia.

A Lienum est omne quicquid optan lo evenit.
Ab alio expectes alteri quod feceris.

Animus vereri qui scit, scit tutò aggredi.

Auxilia humilia firma consensus facit.

5. Amor animi arbitrio sumitur, non ponitur.

Aut amat, aut odit mulier, nihil est tertium.

Ad tristem partem strenua suspicio.

Ames parentem, si æquus est ; si aliter, feras.

Aspicere oportet quod possis perdere.

10. Amici vitia si feras, facis tua.

Aliena homini ingenuo acerba est servitus.

Absentem lædit cum ebrio qui litigat.

Amans iratus multa mentitur sibi.

Avarus ipse miseriæ causa est suæ.

15. Amans quid cupiat, scit ; quid sapiat, non videt.

Amans, quod suspicatur vigilans somniat.

Ad calamitatem quilibet rumor valet.

Amor extorqueri non potest, elabi potest.

Ab amante lachrymis redimas iracundiam.

20. Apertè mala cum est mulier, tum demum est bona.

Avarum facile capias, ubi non sis idem.

Amare & sapere vix deo conceditur.

Avarus, nisi cum moritur, nihil rectè facit.

Astute, dum celatur, se ætas indicat.

25. Avarus damno potius quam sapiens dolet.

Avaro quid mali opes, nisi ut vivat diu ?

One must believe a grieving mind nothing.
 Another man's thing likes *us*, and ours likes another, the best.

To woo is a pleasure in a young man, and a fault in an old man.

30. When an old woman plaies she makes death sport.
 The same person that makes love's wound doth cure it.
 He makes haste to repent that judgeth rashly.
 Prosperity getteth friends, and adversity trieth them.
 A Dice-player, the better he is at his game, is so much the worse.

35. Bending breaks a bow, and slacking the mind.
 It is twice welcome, if you suffer on your own accord what is necessary.
 He that knows not how to bestow a benefit unjustly begs one.
 It is good to see by anothers harm what things are to be avoided.

To receive a courtesie is to sell one's liberty.

40. An hour is not so good to any body that it is not ill to some.

It's a double death to any body to die at anothers pleasure.
 He receives more courtesies that knows how to requite them.

You sin twice when you humour him that sins.

A mild disposition provoked is far more grievously angry.

45. A mans death is good which puts an end to the evils of his life.

He hath received a courtesie by doing one, that did it to a deserving person.

Venus is sweetened by fair means, not by a great hand.

An honest man never humouretb one that doth amiss.

He that saith he hath done a courtesie begs one.

50. A loving disposition is the greatest friendship.

Often to bestow a courtesie is to teach one to requite it.

To imitate the words of goodness is the greater malice.

A mans good opinion is safer than money.

A good thing, though it be suppressed, is not extinguished.

55. He conquereth twice that conquers himself in a victory.

Animo dolenti nihil oportet credere.
Alienum nobis, nostrum plus aliis, placet.

Amare juveni fructus est, crimen seni.

30. Anus cum ludit, morti delicias facit.
Amoris vulnus, idem, qui sanat, facit.
Ad poenitendum properat citò qui judicat.
Amicos res optimæ parant, adversæ probant.
Aleator, quantò in arte est melior, tantò est nequior.

35. Arcum intentio frangit, animum remissio.
Bis est gratum, quod opus est, ultrò si offeras.

Beneficium dare qui nescit injustè petit.
Bonum est fugienda aspicere alieno in malo.

Beneficium accipere, libertatem vendere est.
40. Bona nemini hora est ut non alicui sit mala.

Bis cuique mori est, alterius arbitrio mori.
Beneficia plura recipit qui scit reddere.

Bis peccas cùm peccanti obsequium accommodas.
Bonus animus læsus gravius muliò irascitur.
45. Bona mors est hominis vitæ quæ extinguit mala.

Beneficium dando accipit, qui digno dedit.

Blanditio non imperio, fit dulcis Venus.
Bonus animus nunquam erranti obsequium accommodat.
Beneficium se dedisse qui dicit, petit.
50. Benevolus animus maxima est cognatio.
Beneficium sæpe dare, docere est reddere.
Bonitatis verba imitari, major malitia est.
Bona opinio hominis tutior pecuniâ est.
Bonum tametsi supprimitur non extinguitur.
55. Bis vincit qui se vincit in victoriâ.

Benignus

- A kind man studies an opportunity to give.
 He is twice kill'd that dyeth by his own weapons.
 He sleeps well that doth not feel how ill he sleeps.
 An honest man in want is the blame of good men.
 60. A good name keeps it's own lustre in the dark.
 Good intentions though they come short, yet they are not lost.

 He loseth his money well, when a guilty person bribes the
 Judge.
 He wrongeth good men whosoever spares them that are bad.
 Severity in a good man is the next to justice.
 65. Anger quickly dyeth with a good man.
 It is a good shame which discovereth the danger.
 Mercy gets good succour.
 Common use of good things is very bad.
 When you bestow a courtesie upon worthy persons you engage
 70. Chiding is cruel in adversity. (all.
 We must omit no opportunity to beware.
 To one that you alwaies are giving, when you deny him, you
 bid him take it by force.
 An intemperate patient makes a cruel Doctor.
 They hate his life whose death friends wait for.
 75. No man is quickly friends with an enemy.
 A danger that is slighted comes the sooner.
 A wife that is chaste towards her husband commands him by
 obeying him.
 A proud man's glory doth quickly become his disgrace.
 You may better overcome one by advice than by anger.
 80. Patience is a remedy for every grief.
 When vices afford profit, he sins that doth will.
 It is better to be scorned than to commit folly.
 A merry talking companion upon the high way is as good as a
 The prosperity of the wicked quickly comes to nought. (coach.
 85. He leaveth an imputation upon life that desires death.
 He that is suffered to do more than is fitting will do more than
 is lawful.
 To chide when there is need of advice is to condemn.
 The day following is a scholar to the day before it.

Benignus etiam dandi causam cogitat.

Bis interimitur qui suis armis perit.

Bene dormit qui non sentit, quàm malè dormiat.

Bonorum crimen est honestus miser.

60. Bona fama in tenebris proprium splendorem obtinet.

Be ne cogitata, si excidunt, non occidunt.

Bene perdit nummos iudici cum dat nocens.

Bonis nocet quisquis pepercerit malis.

Bonum apud virum justitiæ proxima est severitas.

65. Bonum apud virum citò moritur iracundia.

Bona turpitudine est quæ periculum indicat.

Bona comparat præsidia misericordia.

Bonarum rerum consuetudo pessima est.

Beneficium dignis ubi das, omnes obligas.

70. Crudelis in re adversa est objurgatio.

Cavendi nulla est dimittenda occasio.

Cui semper dederis, ubi neges, rapere imperas.

Crudelem medicum intemperans æger facit.

Cujus mortem amici expectant, vitam odêrunt.

75. Cum inimico nemo in gratiam citò redit.

Citiùs venit periculum quod contemnitur.

Castà ad virum matrona parendo imperat.

Cito ignominia fit superbi gloria.

Consilio meliùs vincas, quàm iracundia.

80. Cuivis dolori remedium est patientia.

Cùm vitia profunt, peccat qui rectè facit.

Contemni est levius, quàm stultitiâ percuti.

Comes facundus in via pro vehiculo est.

Citò improborum latitudo in perniciem cadit.

85. Crimen relinquit vitæ qui mortem appetit.

Cui plus licet quàm par est, plus vult quàm licet.

Damnare est objurgare, cùm consilio est opus.

Discipulus est prioris posterior dies.

You must be long in preparing war that you may overcome the sooner.

90. You have call'd him all the ill names that can be when you have called a man ingratul.

Speak not evil of thine enemy; if thou thinkest it.

To consider what may be good is the safest delay.

Grief grows less when it hath not wherewith to increase it.

It is a lie, that a woman doth learn not to weep.

95. Concord is made more entire by discord.

We must consider long of what we must once resolve upon.

We must not readily hearken to accusations.

Whilst life is pleasing, then is the best dying.

Gain with an ill name is to be called loss.

100. The valour of the Souldiers consists in the discretion of the Commander.

What a day bestows be afraid to lose it, it comes quickly to take it away.

A thing forgone that is not known, is not lost.

Pain enforceth even innocent persons to lie.

Faith is honestly kept even in a bad matter.

105. Even speed is delay when there is a desire.

A wise man mendeth his own faults by another mans.

Men in misery take too much, and too little thought.

Sometimes it is even good to forget what you know.

Fortune is thought to be a goddess by peoples gain.

110. To avoid a lust is to conquer a Kingdom.

When a banished man hath no dwelling, he is like a dead man without a grave.

Even they that do an injury detest it.

It is fit to take a weapon from, and not to give one to, an angry man.

To deny himself to his Countrey is to endure banishment.

115. Even one hair hath its shadow.

Alas, what a miserable thing is it to become old by fearing!

He is fair even to his enemy that hath faith in his counsel.

A fall hurts them that are in a higher place a great deal the more.

He that hath lost his credit, with what can he maintain himself after? when

Diu apparandum est bellum, ut vincas celerius.

90. Dixeris maledicta cuncta, cum ingratum hominem dixeris.

De inimico ne loquare malum, si cogites.

Deliberare utilia mora tutissima est.

Dolor decrescit, ubi quo crescat non habet.

De discere flere foeminam, est mendacium.

95. Discordiâ fit charior concordia.

Deliberandum est diu, quod statuendum est semel.

Difficilem oportet aurem habere ad crimina.

Dum vita grata est, mortis conditio optima est.

Damnum appellandum est cum malâ fama lucrum.

100. Ducis in consilio posita est virtus militum.

Dies quod donat, timeas amittere; citò raptum venit.

Dimissum, quod nescitur, non amittitur.

Etiâ innocentes cogit mentiri dolor.

Etiâ peccato rectè præstat fides.

105. Etiâ celeritas in desiderio mora est.

Ex vitio alterius sapiens emendat suum.

Et deest, & super est, miseris cogitatio.

Etiâ oblivisci quod scis interdum expedit.

Ex hominum quæstu facta Fortuna est dea.

110. Effagere cupiditatem, regnum est vincere.

Exuli ubi nusquam domus est, sine sepulchro est tanquam mortuus.

Etiâ qui faciunt, odio habent injuriam.

Eripere telum, non dare irato decet.

Exilium est pati, se denegare patriæ.

115. Etiâ capillus unus habet umbram suam.

Eheu quam miserum est, fieri metuendo senem!

Etiâ hosti est æquus, qui non habet in consilio fidem.

Excelsis multo facilius casus nocet.

Eidem qui perdit, quò se servet in reliquum?

120. When fortune flattereth, she comes to catch.
 You may easili. get an estate than keep it.
 A handsome face is a silent commendation.
 He is intreated in vain that cannot shew pity.
 It is conzenage to receive what you are not able to restore.
125. Fortune makes him a fool whom she makes too much of.
 He confesseth the fault, that avoids the judgement.
 Prospering wickedness is the undoing of good men.
 Thou must bear, and not blame what thou canst not avoid.
 Future things so fight, as they suffer themselves to be overcome.
130. Wronged patience doth oft become fury.
 Feigned things will quickly come to their own nature.
 He that loleth his credit, can lose nothing else.
 Gentleness of disposition carries one on to folly.
 Credit, as the soil, never returns thither whence it went.
135. No body ever lost his credit, but he that had it not.
 Fortune is not content to hurt one once.
 Wrath is a thunder-bolt, where it dwells with power.
 When thou art grown old, thou shalt strive to no purpose to young again.
 A false railing tearm is a malicious lye.
140. To rule a womans nature is the despair of all men.
 Endure things easie, that you may bear them that are difficult.
 Fortune doth none more good than counsel doth.
 Fortune is of glass, which when it shines, it is broken.
 Thou must bear what doth thee hurt, that thou may'st thou bear what doth thee good.
145. Fortune that no man seeth maketh one acceptable.
 Thriftiness is the misery of a good report.
 That Prejudice is heavy which hath not a judgement.
 The wrath of an honest man is very heavy.
 That mind is grievously punished, which repents after the deed.
150. A griev'd mind hath not a doubtful sentence.
 Every evil is grievous that lyeth under a mask.
 What ever befalls that never was tryed before, doth but worse.
 The enemy is most grievous that lurketh in ones breast.
 The rule of custom is most troublesome.

120. Fortuna cū blanditur, captatum venit.
 Fortunam citius rē perias quā retineas.
 Formosa facies mura commendatio est.
 Frustrā rogatur qui misereri non potest.
 Fraus est accipere quod non possis reddere.
125. Fortuna nīmiūm quem fovet, stultum facit.
 Facetur facinus, qui iudiciūm fugit.
 Felix improbitas optimorum est calamitas.
 Feras, non culpes, quod vitare non potes.
 Futura pugnant, ut se superari sinant.
130. Furor fit læsa sæpius patientia.
 Ficta citò ad naturam redierint suam.
 Fidem qui perdit nil potest ultrā perdere.
 Facilitas animi ad partem stultitiæ rapit.
 Fides, ut anima, unde abiit nunquam eò redit.
135. Fidem nemo unquam perdit, nisi qui non habet.
 Fortuna obesse nulli contenta est semel.
 Fulmen est, ubi cum potestate habitat iracundia.
 Frustra, cū ad senectam ventum est, repetes adolescentiam.
 Falsum maledictum malevolum mendacium est.
140. Fœminæ naturam regere, desperare est omnium.
 Fer difficilia, ut facilia feras.
 Fortuna nulli plus quam consilium valet.
 Fortuna vitrea est, quæ, cum splendet, frangitur.
 Feras quod lædit, ut quod prodest perferas.
145. Facit gratum fortuna quam nemo videt.
 Frugalitas miseria est rumoris boni.
 Grave præiudiciūm est, quod iudiciūm non habet.
 Gravissima est probi hominis iracundia.
 Gravis animi pœna est, quem post factum pœnitet.
150. Gravis animus dubiam non habet sententiam.
 Grave est malum omne quod sub aspectu latet.
 Gravius nocet quodcunque inexpertum accidit.
 Gravior inimicus, qui latet sub pectore.
 Gravissimum est imperiū consuetudinis.

155. A great crime doth hurt, even when it is but lightly spoken
 Alas, how hard a thing is the keeping of ones renown! (of.
 A man is not in his own body, when he is angry.
 Alas, how much is he to be feared, that thinks it safe to dye!
 A man that is pitiful to a man in misery, remembers himself.

160. It is an honest disgrace to dye for a good cause.
 He that doth good in prosperity, hath succour in adversity.
 Alas, what a miserable thing it is to be hurt of him of whom
 you cannot complain!
 Poverty bids a man try many things.
 Alas, how miserable is that pain which may not speak in the
 torment!

165. Alas, what things to be repented of do men run into, by living
 long!

A fair spee h hath its poyson.
 A man dyeth so often as he loseth his children.
 A man alwayes carries one thing towards himself, and thinks
 another thing towards another.
 An honest report is a good patrimony.

170. A man feels it not, if he finds profit by his smart.

He serves honestly, that yields to the times.
 A man hath his life lent him, not given him.
 It is better to know one's heir, than to seek one.
 An hei's weeping is laughing under a Vizard.

175. Often marriages have room for a curse.

An inferiour startles at what a superiour doth amiss.
 To revenge an enemy is to receive another life.

Have a care that nobody hate thee through thine own demerit
 when you hold one against his will, you haste him to be gone.

180. You wrong bleeding, when you intreat an unworthy man.

A covetous man is good to no body, and he is the worst
 himself.

He doth a courtesie twice to a poor man, that doth it quickly.

Desire of more amongst riches, is a rich want.

He inviteth a fault, that passeth by an offence.

185. There is nothing pleasant but that which variety refresheth.

A generous spirit minds not an affront.

155. Grave crimen, etiam cum dictum est leviter, nocet.

Heu quam difficile est gloriæ custodia!

Homo extra corpus est suum cum irascitur.

Heu quam est timendus, quicumque mori tutum putat!

Homo qui in homine calamitoso est misericors, meminit
(sui).

160. Honestas est turpitudine probiora causa mori.

Habet in adversis auxilia qui in secundis commodat.

Heu, quam miserum est lædi ab illo de quo non possis
(queri!)

Hominem experiiri multa paupertas jubet.

Heu, dolor quam miser est, qui in tormento vocem non
(habet!)

165. Heu, quam poenitenda incurrunt homines, vivendo duri!

Habet suum venenum blanda oratio.

Homo toties moritur, quoties amittit suos.

Homo semper in sese aliud fert, in alterum aliud cogitat.

Honestus rumor alterum est patrimonium.

170. Homo nescit, si dolore fortunam invenit.

Honestè servit qui succumbit tempori.

Homo vitâ commodatus, non donatus, est.

Hæredem scire utilius est, quam quærere.

Heredis fletus sub personâ risus est.

175. Habent locum maledicti crebræ nuptiæ.

Inferior horret quicquid peccat superior.

Inimicum ulcisci vitam accipere est alteram.

Id agas, ne quis tuo te merito olerit.

Invitum cum retineas, exire incitas.

180. Ingenuitatem lædis, cum indignum rogas;

In nullum avarus bonus est, in se pessimus.

Inopi beneficium bis dat, qui dat celeriter.

Instructa inopia est in divitiis cupiditas.

Invitat culpam qui peccatum præterit.

185. Jucundum nihil est nisi quod reficit varietas.

Ingenuitas non recipit contumeliam.

One offends without punishment against him that offends but seldom.

One ingrateful person wrongs all poor men.

There is no reproach in a poor mans lie.

190. A poor man wants a few things, a covetous man all things.
So use your friend, as to think he may become your enemy.

A stout man, or a prosperous man, can endure envy.

Anger is always a liar in love matters.

Envy is angry closely, and upon a small occasion.

195. Shun an angry man for a while, an enemy for a long time.

Forgetfulness is the remedy of wrongs.

He that overcomes anger, conquers his greatest enemy.

No body useth to hope for good in afflictions but the innocent.

Hastiness is to blame in taking revenge.

200. It is a wise mans part to fear his enemy, though never so mean.

Laughing at men in misery is even an injury.

The Judge is condemned, when the guilty man is acquitted.

It is a kind part to pardon, when he is sorry that is pardoned.

Boldness can do very much in doubtful things. (sends

205. A guilty person condemns himself on the same day he offends.
So trust your friend, that there be no room for an enemy.

An angry man thinks even advice to be a heinous crime.

He badly blames Neptune that again suffers shipwreck.

Honour with an unworthy person is instead of disgrace.

210. When a new commendation is offered, even the old is admitted.

The smart of his enemy is the remedy of him that is hurt.

Fortune is unconstant; she quickly asks again what she hath given.

It is an universal law which bids, Be born and die.

Gain cannot be made without anothers loss.

215. Wantonness and praise do never agree.

The guilty person fears the Law; and the innocent, fortune.

Excess wants many things, but covetousness all things.

Ingrateful persons, especially, teach men to be hard.

He threatneth many that doth a wrong to one.

Impunè peccat in eum qui peccat rarior,

Ingratus unus miseris omnibus nocet.

In miseri vita nulla contumelia est.

190. *Inopiæ parva defunt, avaritiæ omnia.*

Ita amicum habeas posse ut fieri inimicum putes.

Invidiam ferre aut fortis, aut felix potest.

In amore mendax semper iracundia.

Invidia tacitè, sed minutè, irascitur.

195. *Iratum bre viter vites, inimicum diu.*

In iuriarum remedium est oblivio.

Iram qui vincit, hostem superat maximum.

In malis sperare bonum, nisi innocens, nemo solet.

In vindicando criminosa est celeritas.

200. *Inimicum, quamvis humilem, docti est metuere.*

In calamitosos risus etiam injuria est.

Judex damnatur, cum nocens absolvitur.

Ignoscere humanum, ubi pudet cui ignoscitur.

In rebus dubiis plurimi est audacia.

205. *Illo nocens se damnat quo peccat die.*

Ita crede amico, ne sit inimico locus.

Iratus etiam facinus consilium putat.

Improbè Neptunum accusat qui iterum naufragium facit.

Loco ignominiae est apud indignum dignitas.

210. *Laus ubi nova oritur, etiam vetus admittitur.*

Læso doloris remedium inimici dolor.

Levis est fortuna ; citò reposcit quæ dedit.

Lex universa est, quæ jubet nasci & mori.

Lucrum sine damno alterius fieri non potest.

215. *Lascivia & laus nunquam habent concordiam.*

Legem nocens veretur, fortunam innocens.

Luxuriæ defunt multa, avaritiæ omnia.

Malignos fieri maximè ingrati docent.

Multis minatur qui uni facit injuriam.

20. *All delay is diftaftful, yet it makes men wife.
It is a bad cafe which requires pity.
It is a happy mans lot to dye, before he call death.
It is a miserable thing to be forced to keep that silent which you
defire to fpeak.
That fortune is moft miferable that wants an enemy.*
225. *He is to be called bad, that is good for his own ends.
A bad man is then the woft, when he feigns himfelf good.
When fear cometh, fleep hath but feldom place.
Thou muft needs dye, but not fo oft as thou wouldeft.
It is badly done, whatever is done with relying upon fortune.*
230. *He that fends a prefent to a dead man, takes from himfelf, and
gives him nothing.
A mafter that is afraid of his fervants is lefs than a fervant.
A true heir is rather born than written.
Women out-strip men in bad counfel.
It is bad pleafure to ufe our felves to other folks things.*
235. *That is kept with a great deal of danger which pleafeth
many.
The cure is bad, when any thing of nature is loft.
Bad natures never need teaching.
To live without danger, is, not to know mifery.
They live ill who think they fhall alwayes live.*
240. *By conftruing a foul word you will make it worfe.
The Patient deals badly with himfelf that makes the Phyfician
his heir.
He is lefs deceived that is fooner deeryed.
Goodnefs changeth it felf, which an injury provokes.
When a woman muft all alone fhe mifeth fome mifchief.*
245. *He that will do a fhorwd turn will every where find an
occasion.
A naughty natur'd man feeds on his own nature.
He ought to fear many, whom many fear.
The greateft command is loft by badly commanding.
A woman that is married to many men doth not pleafe many.*
250. *It is bad counfel which can be altered
It is the beft for an unfortunatate perfon to do nothing.
The eyes would not offend at all, if the minde could rule the eyes,
Esteem*

220. Mora omnis odio est, sed facit sapientiam.

Ma a causa est, quæ requirit misericordiam.

Mori est felix, antequam mortem invocet.

Miserum est tacere cogi quod cupias loqui.

Miserima est fortuna quæ inimico caret.

225. Malus est vocandus, qui suâ cau â est bonus.

Malus, ubi bonum se simulat, tunc est pessimus.

Metus cum venit, rarum habet somnus locum.

Mori necesse est, sed non quoties volueris.

Malè geritur quicquid geritur fortunæ fide.

230. Mortuo qui mittit munus, nil dat illi, adimit sibi.

Minor est quam servus dominus qui servos timet.

Magis hæres fidus nascitur quam scribitur.

Malo in consilio foeminæ vincunt viros.

Mala est voluptas, alienis alluere.

235. Magno cum periculo custoditur quod multis placet.

Mala est medicina, ubi aliquid naturæ perit.

Malæ naturæ nunquam doctrinâ indigent.

Miseriam nescire, est, sine periculo vivere.

Malè vivunt qui semper victuros se putant.

240. Maledictum interpretando, facies acrius.

Malè secum agit ægrotus, medicum qui hæredem facit.

Minus decipitur cui negatur celeriter.

Murat se bonitas, quam irritat injuria.

Mulier, cum sola cogitat, male cogitat.

245. Malefacere qui vult, nusquam non causam invenit.

Malevolus semper suâ naturâ vescitur.

Multos timere debet, quem multi timent.

Male imperando summum imperium amittitur.

Mulier quæ nubit multis, multis non placet.

250. Malum consilium est quod mutari non potest.

Nihil agere, semper infelici est optimum.

Nihil peccent oculi, si animus oculis imperet.

Esteem nothing thine own that may be altered.

*A man doth not lightly die with the fall (of a house) that is
afraid of the fall (of it.)* (so dattich.

225. *Thou know'st not what to wish, or what to avoid ; the day
Danger is never over come without danger.* (plain.

*There is no fortune so good, of which thou may'st not com-
we men die better no worse, than where we had a mind to
live.*

A covetous man never wants an excuse to deny (one.)

260. *The truth is lost with too much wrangling.*

He is every day condemned that alwayes feareth.

The latter day is alwayes the worse.

*It is a ridiculous thing, to destroy innocency, in detestation of
one that is nocent.*

It is a piece of good turn, if thou wilt deny what is desired.

265. *It is a furd thing to fear what cannot be avoided.*

*A fearful man calls himself a wary man, and a base fellow
calls himself a good husband.*

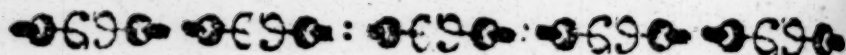
*By putting up an old injury, thou { maist avoid } a new one.
{ invitest }*

*A covetous man as well wanteth what he hath, as what he
hath not.*

*O life, that art long to one in misery, and short to one in
prosperity !*

Erasm. Rot. Epist. to Joh. Nevius.

VV *Ho would slight Publius's Stage-verses ? which
Aulus Gellus calleth very pretty ; and Seneca,
very eloquent ones ; and whose sentences (as the same man wit-
nessith) the greatest Rhetoricians did not think much to imitate.*



Cato construed Grammatically, with one
row of Latine, and another of
English.

1. **S** I Deus est animus, ut carmina dicunt nobis :
If God be a *S*ir, as Poets tell us :
Hic præcipue sit colendus tibi purâ merite.
Let him especially be worshipped of thee with a pure mind.
2. Semper vigila plus, nec esto deditus somno :
Always watch more, and be not given to sleep :
Nam diuturna quies ministrat alimen a vitiis.
For, long continued rest affordeth nourishment to vices.
3. Puta esse primam virtutem compescere linguam ;
Think it to be the prime virtue to rule the tongue ;
Ille est proximus Deus, qui facit tacere ratione. (reason.
He is the nearest to God that knoweth to hold his tongue with
4. Tu sperne esse contrarius tibi, repugnando :
Do thou scorn to be contrary to thy self, by being cross :
Insequi dissidet secum conveniet nulli
He that falls out with himself will agree with no body.
5. Si inspicias vitam hominum, denique si (inspicias) mores ;
If thou look into the life of men, lastly (if thou look into their)
manners ;
Cum culpent alios, nemo vivit sine crimine.
When they blame others, no man liveth without fault.
6. Relinque (ea) quæ tenes nocitura, quamvis sint chara :
Leave (those things) which thou holdest that they will do thee
hurt, though they be dear.
Utilitas debet præponi omnibus, tempore.
Benefit ought to be prefer'd before wealth, in season.
7. Esto constans & lenis, si ut res postulat.
Be grave and remiss as the matter requireth.
Sapiens mutat mores temporibus sine crimine.
A wise man alters his manners with the times without fault.

8. Crede nil temerè uxori querenti de servis :
Believe not rashly thy wife complaining of thy servants :
 Etenim mulier sæpe odit quem conjux diligit.
For a woman oft-times hateth whom her husband loveth.
9. Et cum: moneas aliquem, nec ipse velit se moneri ;
And when thou adv'sest one, and he is not willing that himself
should be adv'sed ;
 Si fit charus tibi, no' i desistere cœptis.
If he be dear to thee, do not desist from thy beginning.
10. Noli contendere verbis contra verbosos :
Do not strive in words against men full of word :
 Sermo datur cunctis, sapientia animi paucis.
Speech is given to all, (but) wisdom of mind to few.
11. Sic dilige alios, ut sis charus amicus tibi :
So love others, that thou mayest be a dear friend to thy self :
 Esto sic bonus bonis, nè mala damna sequantur te.
Be so good to good men, that evil losses may not follow thee.
12. Fuge rumores, ne incipias haberi novus autor.
Shun reports, lest thou begin to be accounted a new author.
 Nam nocet nulli tacuisse, nocet locutum esse.
For it hurteth none to have held his peace, it hurteth to have
spoken.
13. Noli certò promittere rem promissam tibi :
Do not certainly promise a thing promis'd to thee :
 Fides est idèò rara, quia multi loquuntur multa.
Faith is therfore rare, because many men speak many things.
14. Cum quis laudet te, memento esse tuus j. dex :
When one pra'iseth thee, remember to be thine own judge :
 Noli credere plus aliis de te, quàm tu tibi,
Do not believe others more concerning thee, than thou (believest)
thy self.
15. Memento narrare multis officium alterius :
Remember to tell to many the good turn of another :
 Atque ipse si eto, cum tu benefeceris aliis.
And do thou thyself hold thy tongue, when thou shalt have done
well to others.
16. Dum senex recenset facta & dicta multorum ;
Whilst thou being old rehear'st the deeds and sayings of many;

54 Cato construed Grammatically.

Fac quæ ipse juvenis feceris succurant tibi.

See that those things which thy self, being young, hast done, may help thee.

17. Ne cures, si quis loquatur tacito sermone ;
Do not care, if one speak with a whispering speech ;
 Ipse conscius sibi putat omnia dici de se. *(himself.)*
He that is guilty to himself, thinks all things to be spoken of

18. Cum fueris felix, caveto quæ sunt adversa.
When thou shalt be prosperous, take heed of the things that are adverse.

Ultima non respondent primis eodem cursu.

The last things do not answer the first in the same course.

19. Cum dubia & fragilis vita sit tributa nobis ;
Seeing a doubtful and brittle life is afforded us ;
 Noli ponere spem tibi in morte alterius.
Do not place hope for thy self in the death of another.

20. Cum pauper amicus det tibi exiguum munus,
When a poor friend giveth thee a small present,
 Accipito placide, & memento laudare plenè.
Accept it cheerfully, and remember to praise it fully.

21. Cum natura creârit te nudum infantem,
Seeing nature hath made thee a naked infant,
 Memento ferre patienter onus paupertatis.
Remember to bear patiently the burthen of poverty.

22. Ne timeas illam, quæ est ultima finis vitæ ;
Do not fear that which is the last end of life ;
 Qui metuit mortem, perdit id ipsum quod vivit.
He that feareth death, loseth that very thing that he liveth
i. e. the pleasure of living.

23. Si nemo amicus respondet tibi pro meritis,
If no friend answer thee according to thy deserts,
 Noli incusare Deum, sed ipse coerce te.
Do not blame God, but do thou restrain thy self.
 . Utare parcè quæsitis, ne quid desit tibi.
Use sparingly things gotten, lest any thing be wanting to thee.
 Et ut serves quod est, semper putato deesse tibi.
And that thou may'st keep that which thou hast, alwaies think
it is wanting to thee, (i. e. that thou wantest.)

25. Nè promiseris ulli bis, quod præstare potes ;
Do not promise any man twice, that which thou art able to perform ;
Ne sis ventosus, dum vis haberi urbanus.
Lest thou beest a boaster, whilst thou would be accounted courteous.
26. Qui simulat verbis, nec est fidus amicus corde,
He that dissimbleth in words, and is not a faithful friend in heart,
Tu quoque fac simile ; sic ars deluditur arte.
Thou also do the like ; thus craft is cozened with craft.
27. Noli probare homines nimium blandos sermone.
Do not thou allow of men that are too cunning in their speech.
Fistula canit dulcè, dum aucups decipit volucrem.
The pipe sings sweetly, while the fowler deceiveth the bird.
28. Si nati sint tibi, nec opes, tunc instrue illos
If { sons be to thee } and not wealth, then instruct them
Artibus, quo possint defendere iropem vitam.
In trades, that they may maintain a poor life.
29. Putaro carum quod vile est, vile, quod carum ;
Esteem that to be dear which is cheap, and cheap which is dear.
Sic nec habeberis parvus tibi, nec avarus ulli.
So shalt thou be accounted neither sparing to thy self, nor covetous to any man.
30. Tu ipse nè feceris ea, quæ soles culpæ ;
Do not thou thy self do those things which thou usest to blame.
Turpe est doctori, cum culpa redarguit ipsum.
It is a foul thing for the teacher, when the fault confutes himself.
31. Petito quod est iustum, vel quod videatur honestum :
Desire what is just, or what may seem honest :
Nam est stultum petere quod possit negari jure.
For it is a fond thing to desire what may be denied by right.
32. Nolito

56 Cato construed Grammatically.

32. Nolito præponere ignotum tibi notis;
Do thou not prefer a thing unknown to thee, before things known;

Cognita constant iudicio, incognita casu.
Things known are grounded on judgment, unknown on chance.

33. Cum dubia vita versetur incertis periculis,
Seeing our life is conversant amongst uncertain dangers,
Quicumque laboras, pone diem pro lucro tibi.
Whosoever art troubled, account a day for gain to thee.

34. Cum possis vincere, cede interdum sodali:
When thou mayest overcome, give way sometimes to thy companion:

Quoniam dulces amici vincuntur obsequio.
Because sweet friends are overcome by compliance.

35. Ne dubites impendere parva, cum petas magna:
Doubt not to bestow small things, since thou mayest desire great.
Etenim gratia conjungit charos his rebus
For favour joyneth together dear friends by these things.

36. Cave interre litem cum quo gratia juncta est tibi:
With whom good will is joyned to thee:
Take heed you make no brabble with him that is friends with thee:

Ira generat odium, concordia nutrit amorem.
Anger breeds hatred, concord nourisheth love.

37. Cum dolor urget te in iram ob culpam servorum,
When grief forceth thee to anger for the fault of thy servants,
Ipse moderare tibi ut possis parcere tuis.
Do thou moderate thy self that thou mayest spare thy own.

38. Interdum vince ferendo quem potes superare.
Sometimes overcome by suffering him whom thou canst conquer.

Enim patientia semper maxima virtus morum.

For patience (is) always the chiefest virtue of } manners.
moral
virtues.

39. Potius conserva quæ sunt jam parta labore,
Rather save those things which are already got with pain,

Cum

Cum labor in damno est, mortalis egestas crescit.

When our labour is in (recovering) loss, deadly poverty in-
creaseth.

Cum felix fueris interdum dapilis notis. (creaseth.)
When thou in prosperity shalt be sometimes frank to thy ac-
quaintance,

Et charis amicis, esto semper proximus tibi.

And dear friends, be thou always nearest to thy self.

LIB. II.

Si forte velis cognoscere cultum telluris,

If perhaps thou wouldst know the tillage of Land,

legito Virgilium; quod si magis laboras nōsse

Read Virgil; but if thou rather desirest to know

Vires herbarum, Macer dicet tibi carmine.

The virtues of herbs, Macer will tell thee in Verse.

Si cupis noscere Romana, vel Punica bella,

If thou desirest to know the Roman, or Carthaginian wars,

Quæras Lucanum, qui dicet prælia Martis.

Get Lucan, who will tell thee the battels of [war]

Si libet quid amare, vel discere amare legendo,

If thou hast any mind to love, or to learn to love by reading,

Petito Nasonem: sin autem hæc est cura tibi,

Get Ovid: but if this be thy care

Ut vivas sapiens, audi, quo possis discere,

That thou maist live wisely, hear, to the end thou maist learn,

Per quæ ævum semotum vitiis traducitur;

By what things an age free from vices is spent;

Ergo ades, & discere legendo quæ sapientia sit.

Therefore come, and learn by reading what wisdom is.

Memento prodesse etiam ignotis si pores:

Remember to pleasure even those thou knowst not, if thou

Uilius regno, acquirere amicos meritis. (canst):

It is better than a Kingdom to get friends by desert.

Mitte inquirere arcana Dei, & quid cœlum sit:

Forbear to inquire after the secrets of God, and what heaven is:

- Cum sis mortalis, cura quæ sunt mortalia ;
Seeing thou art mortal, mind those things that are mortal ;
3. Linque metum lethi, nam flultum est in omni tempore :
Leave the fear of death for it is a foolish thing at all times :
 Dum metuis mortem, amittis gaudia vitæ.
Whilst thou fearest death, thou lovest the pleasures of life.
4. Noli iratus contendere de incerta re ;
Do thou not, being angry, contend about an uncertain thing.
 Ira impedit animum, nè possit cernere verum ;
Anger hindreth the mind, that it cannot discern the truth.
5. Fac sumptum properè, cum res ipsa desiderat ;
Bestow cost readily, when the thing it self requireth.
 Etenim aliquid est dandum, cum tempus aut res postulat.
For something is to be given, when time or occasion requires.
6. Fugito quod est nimium, memento gaudere parvo :
Avoid what is too much, remember to delight in a little :
 Puppi est magis tuta, quæ fertur modico flumine.
The Ship is more safe which is carried in a little River.
7. Memento prudens celare socios quod pudeat ;
Remember wisely to conceal from thy fellows that whereof thou
maist be ashamed ;
 Ne plures culpent id quod displicet tibi uni.
Lest many blame that which disliketh thee alone.
8. Nolo putæ pravorum hominum lucrari peccata :
I will not that thou shouldst think that wicked men do gain
by their sins.
 Peccata latent temporibus, & patent tempore ;
Sins lie hid for a time, and they appear in time.
9. Noli contemnere vires exigui corporis ;
Do not contemn the strength of a little body ;
 Pollet consilio, cui natura negavit vim.
He excels in wisdom, to whom nature hath denied strength.
10. Cede tempore, quem scieris non esse parem tibi :
Yield in time to him whom thou know'st is not equal for thee.
 Sæpe videmus victorem superari à victo ;
We often see the conqueror to be overcome by the conquered party.
11. Noli contendere verbis adversus notum :
Do not contend in words against an acquaintance.

Maxima lis interdum crescit minimis verbis ;

The greatest controversy sometimes groweth from the least

12. Noli perquirere sorte quid Deus intendat : (words.

Do not inquire by lot what God intendeth.

Ipse deliberat, sine te, quid statuatur de te ;

He deliberateth, without thee, what he resolves concerning thee.

13. Memento vitare invidiam nimio cultu :

Remember to avoid envy for too much gaudiness.

Quæ si non lædat, tamen molestum sufferre est hæc ;

Which though it hurt thee not, yet it is a troublesome thing to bear this.

14. Esto forti animo cum sis iniquè damnatus ;

Be of good courage when thou art unjustly condemned.

Nemo gaudet diu, qui vincit iniquo iudice ;

No man joyeth long who getteth the better by a corrupt Judge.

15. Noli referre maledicta litis præteritæ ;

Do not rehearse the railing words of a contention past.

Est malorum, meminisse iram post inimicitias ;

It is the property of wicked men to remember anger after falling out.

16. Nec ipse collaudes te, nec culpaveriste :

Neither do thou thy self praise thy self, nor blame thy self :

Stulti faciunt hoc, quos inanis gloria vexat ;

Fools do this, whom vain glory vexeth.

17. Utere modicè quæsitis, dum sumptus abundat :

Use sparingly goods gotten, whilst gettings abound.

Quod parum est longo tempore, labitur exiguo ;

That which is got in a long time, consumeth in a little time.

18. Esto insipiens, cum tempus aut res postulat :

Be (like) a fool, when time or occasion requireth.

Est summa prudentia simulare stultitiam loco ;

It is the greatest discretion to counterfeit folly upon occasion.

19. Fugito luxuriam, simul & memento vitare

Avoid prodigality, and also remember to avoid

Crimen avaritiæ ; nam sunt contraria famæ ;

The crime of covetousness ; for they are contrary to good report :

20. Nolito credere semper referenti quædam :

Do not believe one that alwaies telleth some (news :)

Exigua fides est tribuenda iis qui loquuntur multa.

Small credit is to be given to them that speak many words.

21. Tu noli ignoscere tibi quod peccas potu :

Do not thou pardon thy self that thou offendest in drink :

Nam est nullum crimen vini, sed culpa bibentis.

For it is no fault of the wine, but the fault of the drinker.

22. Committe arcanum consilium tacto sodali.

Commit thy secret counsel to thy close companion.

Committe auxilium corporis fideli medico.

Commit the cure of thy body to a faithful Physician.

23. Noli tu ferre molestè indignos successus :

Do not thou take ill unworthy success :

Fortuna indulget malis, ut possit lædere.

Fortune pampereth evil men, that she may hurt them.

24. Prospice, hos casus esse ferendos, qui veniunt :

Foresee that these chances are to be endured, which fall out :

Nam quicquid prævideris antè, lædit levius :

For whatsoever thou shalt foresee before, hurteth less :

25. Noli submittere animum in adversis rebus :

Do not let down thy courage in adversity :

Retine spem ; spes una nec relinquit hominem mortem.

Retain hope ; hope only doth not leave a man in death.

26. Noli dimittere rem quam noscis aptam tibi :

Do not let slip a thing which thou knowest fit for thee :

Occasio est calva post, fronte capillatà.

Opportunity is bald behind, with a bushy forehead.

27. Specta quod sequitur, atque videto quod imminet antè.

Look at that which followeth, and see that which is ready to come before.

Imitare illum Deum qui spectat utramque partem.

*Imitate that God which looketh { at both sides. }
both waies. }*

28. Ut valeas fortior, esto interdum parcius :

That thou maist be strong, be sometimes more sparing :

Pauca debentur voluptati, plura saluti.

Few things are due to pleasure (but) more to health.

29. Unus nunquam contempseris iudicium populi :

Bring (but) one, never slight the judgement of the people :

Ca: o construed Grammatically. 61

Ne placeas nulli, dum vis contemnere multos.

Lest thou please none, whilst thou wilt scorn many.

30. Sit tibi cura salutis præcipuè, quod primum est :

Have thou a care of thy health especially, which is the main thing.

Cùm sis causa doloris tibi, nè culpes tempora.

When thou art a cause of sorrow to thy self, blame not the times.

31. Nè cures somnia, nam mens humana sperans,

Do not heed dreams for mans mind hoping,

Cernit id ipsum per somnum quod optat cùm vigilat.

Seeth that very thing in sleep which it desireth when it is awake.

LIB. III.

L Ector, quicumque velis cognoscere hoc carmen,

Reader, whosoever wouldst know th's Poem,

feres hæc præcepta, quæ sunt gratissima vitæ.

Thou must bear (away) these precepts, which are very profitable for (ones) life.

Instrue animum præceptis, nec cesses discere :

Furnish thy mind with precepts, and cease not to learn :

Nam vita est quasi imago mortis sine doctrinâ.

For life is as it were the image of death without learning.

feres multa commoda ; sin autem spreveris illud,

Thou shalt bear away much benefit ; but if thou neglect it,

se non neglexeris me scriptorem, sed te.

Thou shalt not neglect me, the writer, but thy self.

3. **N** E cures verba malorum, cum vivas rectè :

Regard not the words of ill men, when thou livest well:

Non est nostri arbitrii quid quisque loquatur.

It is not in our power what any one may say.

4. Productus testis, celato crimen amici.

Bing produced as a witness, conceal the fault of thy friend.

62 Cato construed Grammatically.

Quantumcunque potes, tamen pudore salvo ante ;

As much as thou canst, yet { thy honour being safe before,
saving thy credit first.

3. Memento cavere blandos, & blafos sermones :

Remember to take heed of fawning and isping speeches :

Simplicitas veri est sana, fraus loquendi est ficta.

The simplicity of truth is sound, { deceit of speech is feign-
ed.
deceitful speech is feign-
ed.

4. Fugito segnitiam, quæ fertur ignavia vitæ :

Eschew sloathfulness, which is called laziness of life.

Nam cum animus languet, inertia consumit corpus ;

For when the mind is lazy, laziness consumeth the body.

5. Interdum interpone gaudia tuis curis.

Sometimes interpose joys with thy cares.

Ut possis sufferre quemvis laborem animo.

That thou maist endure any labour in thy mind.

6. Ne unquam carperis dictum aut factum alterius,

Do not at any time carp at the saying or doing of another ;

Ne a ter derideat te simili exemplo

Lest another jeer thee by the like example.

7. Serva augendo quæ suprema fors dederit tibi

Save in increasing those things which the last will hath granted thee

Notata tabulis ; ne sis quem fama loquatur ;

Being set down in the { lest thou beest he whom reports may
talk of.
will ; { lest thou beest he whom folk may
talk on.

8. Cum divitiæ superant tibi in fine senectæ ;

When riches abound to thee in the end of thy old age.

Facto vivas munificus, non parvus amicis ;

See thou live munificent, not sparing to thy friends.

9. Dominus nè dispice utile consilium servi,

Thou being a master, do not despise the good counsel of thy

Tempus unquam sensum nullius, si prodest ;

Despise not at any time the opinion of any man, if it be good.

10. Si non est rebus & in censu quod fuit ante,
If there be not in thy means and estate what there was before
- Fac vivas contentus eo quod tempora præbent;
See thou live content with that which the times afford.
11. Fuge ne ducas uxorem sub nomine dotis;
Beware that thou marry not a wife for her portion sake;
 Nec velis retinere, si coeperit esse molestia;
And desire not to keep her, if she begin to be troublesome.
12. Disce exemplo multorum, quæ facta sequaris,
Learn by the example of many what deeds thou maist follow;
 Quæ fugias; vita aliena est magistra nobis;
And what thou maist shun; another mans life is a Mistress to us
13. Tentas id quod potes, ne pressius pendere operis,
Attempt that which thou art able to do, lest being pressed with
the weight of the work;
 Labor succumbat, & relinquo tentata frustra;
Thy labour fail, and thou leave the thing attempted in vain.
14. Nolito tacere quod rōsti haud recte factum;
Do not thou conceal what thou knowest is not well done.
 Ne videre tacendo velle imitari malos;
Lest thou seem by concealing to be willing to imitate bad men.
15. Rogato auxilium judicis sub iniqua lege;
Intreat the aid of the Judge under a harsh law:
 Etiam leges ipsæ cupiunt ut regantur jure;
Even the Laws themselves desire that they may be ruled by right.
16. Memento ferre patienter quod pateris meritò;
Remember to bear patiently what thou sufferest deservedly.
 Quæ cum sis reus tibi, damna ipsum, te iudice;
And when thou art guilty (to thy self) condemn (thy) self,
thou (thy self) being the Judge.
17. Facito legas multa, perlectis, perlege multa;
See thou read many things, when those are read over, read
over many things.
 Nam poëtæ canunt miranda, sed non credenda.
For Poets sing strange things, but not to be believed.
18. Fac sis modestus sermone inter convivas;
See thou beest modest in thy talk amongst strangers.

64 Cato construed Grammatically.

Ne dicare loquax dum vis haberi urbanus.

Lest thou be called talkative, whilst thou art willing to be accounted mannerly.

19. **Nolito timere verba iratae conjugis;**

Do not fear the words of thy angry wife;

Nam foemina struit insidias lachrymis, dum plorat.

For a woman layeth snares with her tears, whilst she weepeth.

20. **Uttere quæsitis, sed ne videaris abuti:**

Use (goods) gotten, but seem not to abuse them:

Qui consumunt sua, sequuntur aliena, cum deest.

They that waste their own goods, follow other mens, when they want.

21. **Fac proponas tibi, mortem non esse timendam,**

See thou propound to thy self, that death is not to be feared,

Quæ si non est bona, tamen illa est finis malorum.

Which if it be not good, yet it is the end of evils.

22. **Memento ferre linguam uxoris, si frugi est;**

Remember to endure thy wifes tongue, if she be a good huswife;

Namque est malum velle pari nil, nec posse tacere.

For it is a bad thing to be willing to suffer nothing, and not to be able to keep silence.

23. **Dilige charos parentes non-argua perate;**

Love thy dear parents with an unconstrained love;

Nec offendas matrem, dum vis esse bonus parenti.

And offend not thy Mother, whilst thou art willing to be dutiful to thy Father.

LIB. I V.

Quicumque cupis traducere securam vitam,
Whosoever desireth to lead a quiet life,

Nec animum hæere vitis, quæ obsunt moribus;

And not (to have) thy mind stick in vices, which hurt manners;

Memento hæc præcepta semper relegenda tibi.

Remember these precepts (are) alwaies to be read by thee.

Invenies

Invenies aliquid, in quo utare te magistro :

*Thou shalt find something, in which thou maist use thy self
(as) master :*

i.e. thou maist be thine own teacher, or, learn to order thy self.

1. **D**espice divitias, si vis esse beatus animo,

Scorn riches, if thou wilt be happy in mind :

Quas qui suspiciunt, semper avari, mendicant.

*Which they that gaze upon, being alwaies covetous, live
beggaly.*

2. **C**ommoda naturæ deerunt tibi nullo tempore ;

The benefits of nature will be wanting to thee at no time ;

Si fueris contentus eo quod usus postulat.

If thou shalt be content with that which need requireth.

3. **C**um sis incautus, nec gubernes rem ratione ;

*When thou art unwary, and dost not govern thy estate with
discretion,*

Noli dicere fortunam cæcam, quæ non est.

Do not call fortune blind, which is not.

4. **D**ilige denarium, sed dilige formam parvè ;

Love the penny, but love (its) stamp sparingly ;

Quam nemo sanctus, nec honestus, capiat habere.

Which no holy, nor honest man, coveteth to have.

5. **C**um fueris locuples, memento curare corpus ;

When thou shalt be rich, remember to look to thy body ;

Eger dives habet nummos, sed non habet ipsum.

A sick rich man hath money, but he hath not himself.

6. **C**um discens aliquando tuleris verbera magistri ;

*Seeing when thou learnest, thou sometimes endurest the jerks of
thy master ;*

Fer imperium patris, cum exit in iram verbis.

*Endure the command of (thy) Father, when he groweth an-
gry in words.*

7. **A**ge res quæ profunt ; rursus memento vitare,

Do things that profit ; again remember to shun things,

In quibus inest error, nec est certa spes laboris.

*In which there is a mistake, and there is no certain hope (of
requital) of lost labour.*

8. **C**oncede

66 Cato construed Grammatically.

8. Concede gratis roganti quod potes donare ;
Grant freely to him that asketh thee, that which thou canst give.
 Nam est in parte lucrorum, fecisse rectè bonis ;
For it is in part of gains, to have done well to good men.
9. Discute confectum quid sit, quod suspectum est tibi,
Examine it presently what it is, which is suspected to thee ;
 Namque solent nocere quæ sunt neglecta primò ;
For those things use to hurt, which are neglected at first.
10. Cum damnosa voluptas Veneris detineat te,
When the hurtful pleasure of leachry detaineth thee,
 Noli indulgere gulæ, quæ est amica ventris ;
Do not pamper gluttony, which is a friend of the bellys.
11. Cum proponas tibi timere cuncta animalia,
When thou resolvest with thy self to fear all living creatures,
 Præcipio tibi unum hominem esse timendum plus ;
I warn thee that only man is to be feared more.
12. Cum prævalidæ vires fuerint tibi in corpore,
When thou shalt have able strength in body,
 Fac sapias ; sic tu poteris haberi vir fortis.
See thou beest wise ; so thou mayst be accounted a gallant man.
13. Perito auxilium à notis, si fortè laboras ;
Desire help of thine acquaintance, if perhaps thou art in trouble.
 Nec quisquam melior medicus, quàm fidus amicus ;
There is not any better Physitian, than a faithful friend.
14. Cuius victima moritur pro te, cum ipse sis nocens ?
Why doth a beast sacrificed die for thee, when thou thy self art faulty ?
 Est stultitia, sperare salutem morte alterius ;
It is folly to hope for Salvation by the death of another.
15. Cum quæris tibi vel sorium, vel fidum amicum ;
When thou seekest for thy self either a companion, or a faithful friend ;
 Non fortuna, sed vita hominis est perenda tibi ;
Not the fortune, but the life of the man is to be enquired after by thee.

16. *Urere opibus quæ sitis, fuge nomen avari;*
Make use of thy wealth gotten, avoid the name of a covetous
man;
Quid divitiæ profunt tibi, si abundas pauper?
What do riches profit thee, if thou hast abundance and art poor?
17. *Si cupis servare honestam famam, dum vivis;*
If thou desirest to keep an honest name, whilst thou livest;
Fac fugias animo quæ sunt mala gaudia vitæ;
See that thou shun with thy mind those things that are the
wicked pleasures of life.
18. *Cum sapias animo noli irridere senectam;*
When thou art wise in mind, do not thou mock old age;
Nam quicumque senex, puerilis sensus est in illo;
For, whosoever is old, a childish understanding is in him:
19. *Disce aliquid; nam cum fortuna recedit subito;*
Learn something; for, when so time goes back on a sudden,
Ars remanet, quæ non unquam deserit vitam hominis;
Skill remaineth, which never forsaketh the life of man.
20. *Tacitus perspicito omnia quæ cu sique loquatur;*
Keep silence, consider all things which any one saith;
Sermo celat mores hominum, & idem iradicat;
Speech conceals the manners of men, and the same discovers
them.
21. *Exerce studium, quamvis perceperis artem;*
Use study, though thou understand the art;
Ut cura adjuvat ingenium, sic & manus usum;
As care helpeth the wit, so also the hand helpeth use.
22. *Ne multum cures tempora lethi futuri:*
Do not much care for the time of death to come:
Is non timet mortem, qui scit contemnere vitam;
He doth not fear death, who knoweth to contemn life.
23. *Disce sed à doctis; ipse doceto indocto;*
Learn but of them that are learned; do thou thy self teach the
unlearned:
Etenim doctrina bonarum rerum est propaganda;
For the doctrine of good things is to be propagated.
24. *Bibe hoc quod prodest, si tu vis vivere sanus;*
Drink that which may do thee good, if thou wilt live in health:
Voluptas

68 Cato construed Grammatically.

Voluptas est quandoque causa mali morbi homini.

Pleasure is sometimes a cause of an ill disease to a man.

25. *Quodcumque laudâris palàm, quodcumque probâris :*
Whatsoever thou shalt have praised openly (or) whatsoever
thou shalt have allowed :

Vide ne damnes hoc rursus crimine levitatis. (lightness.)

See thou dost not condemn this again, through the fault of

26. *Tranquillis rebus caveto quæ sunt adversa ;*

In prosperity beware of things that are adverse :

Rursum memento sperare melius in adversis.

Again remember to hope better in adversity.

27. *Ne cesses discere, sapientia crescit curâ :*

Cease not to learn, wisdom increaseth by care :

Rara prudentia datur longo usu temporis.

Rare wisdom is given by long use of time.

28. *Laudato parce ; nam una dies monstrabit,*

Praise sparingly ; for one day will shew

Qualis amicus fuerit, quem tu sæpe probâris.

What a friend he hath been, whom thou hast often commended.

29. *Ne pudeat, velle te doceri, quæ nescieris ;*

Be not ashamed, to be willing that thou beest taught what
things thou knowest not ;

Est laus scire aliquid : est pudor velle discere nil.

It is a commendation to know something ; it is a shame to be
willing to learn nothing

30. *Cum his & voluptas est juncta Venere & Baccho ;*

Seeing contention and pleasure is joyued with Venerary and
Wine ;

Complectere animo quod laurum est, sed fuge lites.

Embrace in thy mind that which is pleasant, but avoid the
contentious.

31. *Memento vitare demissis animo, ac tacitos :*

Remember to avoid men of a sullen disposition, and silent :

Unda forsân later altius, quàm flumen est placidum.

The water perhaps is deeper, where the River is calm.

32. *Cum fortuna tuarum rerum displiceat tibi,*

When the fortune of thy means disliketh thee,

Specta alterius, quo discrimine sis peior. (worse.

Look at another man's, (and) in what difference thou art

33. Tenta id quod potes, nam est multò tutius

Attempt that which thou canst do, for it is much safer

Carpete littus remis, quam tendere velum in altum.

To keep near the shore with Oars, than to hoist up the sail
into the deep.

34. Noli pravè contendere contra justum hominem ;

Do not maliciously contend against a just man ;

Enim Deus semper ulciscitur injustas iras.

For God doth alwaies revenge unjust contentions.

35. Opibus ereptis, noli gaudere querendo ;

When thy wealth is taken away, do not delight in complain-
ing.

Sed potius gaude, si contingat tibi habere,

But rather rejoyce, if it befall thee to have wealth.

36. Est gravis jactura, amittere quæ sunt, damnis :

It is a grievous loss to lose what we have by mishaps :

Sunt quædam quæ decet amicum ferre patienter.

There be some (mishaps) which it becometh a friend to bear

37. Noli promittere tibi longa tempora vitæ : (patiently.

Do not promise to thy self long time of life :

Quocumque ingrederis, mors umbra corporis sequitur.

Which way soever thou goest, death the shadow of the body

38. Placa Deum thure, sine vitulum crescat aratro: (followeth

Peace God with frankincense, suffer the calf to grow for the

Ne credas placare Deum, dum litatur cæde. (plough :

Do not think to appease God, whilst thou sacrificest with
slaughter.

39. Læsus cede locum fortunæ, cede potenti :

Being hurt, give place to fortune, give place to a great man :

Qui potuit cedere, aliquando valebit prodesse.

He that could give way, will sometimes be able to do good.

40. Ipse castiga te subinde, cum peccaris quid :

Do thou chastise thy self forthwith, when thou hast offended in
any thing :

Dum sanas vulnera, dolor est medicina do'ori.

Whilst thou healest wounds, smart is the remedy of smart.

41. Nunquam

41. Nunquam damnaris amicum post longum tempus :
Never condemn thy friend after a long time :
 Mutavit mores, sed memento prima pignora ;
He hath changed his manners, but remember the first pledges.
42. Quò sis magis gravior officii, sto charior : *(indeared)*
That thou maist be the more pleasing in thy service, be the more
 Ne subeas nomen, quod dicitur Offici-perda ;
Lest thou undergo the name which is called a Thankless person.
43. Suspectus caveas, ne sis miser omnibus horis :
Being suspected, take heed thou beest not miserable every hour :
 Nam mors est aptissima timidis & suspectis.
For death is most fit for fearful and suspected persons.
44. Cùm mercatus fueris servos in proprios usus,
when thou shalt have bought slaves for thy own use,
 Et dicas famulos ; tamen memento esse homines ;
And call'st them servants ; yet remember they are men.
45. Prima occasio est capienda tibi quam primum :
The first occasion is to be taken by thee as soon as can be :
 Ne quæras rursus quæ neglexeris jam enè ;
Lest thou seek again what thou hast neglected afore.
46. Noli gaudere repentinâ morte malorum :
Do not rejoyce at the sudden death of evil men.
 Obeunt felices, quorum vita est sine crimine ;
They die happy, whose life is without fault.
47. Cùm sit tibi conjux, nec res, & fama laborer ;
when thou hast a wife, and no means, and her name is suspected
 Ducas inimicum nomen amici vitandum ;
Think that the hurtful name of a friend is to be avoided.
48. Cùm contingat tibi cognoscere multa studio,
when it befalls thee to know many things by study,
 Fac discas multa, & vites nescire doceri ;
See thou learn many things, and shun not to know to be taught.
49. Miraris me scribere versus nudis verbis ?
Dost thou wonder that I write Verses in bare words ?
 Brevitas sensus fecit conjungere hos binos ;
The shortness of the sentence made me joyn these Verses two and two together.

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